

AN AVNSVVER TO
GEORGE GIFFORDS
PRETENDED DEFENCE

OF READ PRAYERS AND DEVL

sed Leitourgies with the vngodly cauls and

vicked sclanders comprised in the first

part of his book entituled, A SHORT

TREATISE against the Donatists
of England.

BY IOHN GREENWOOD

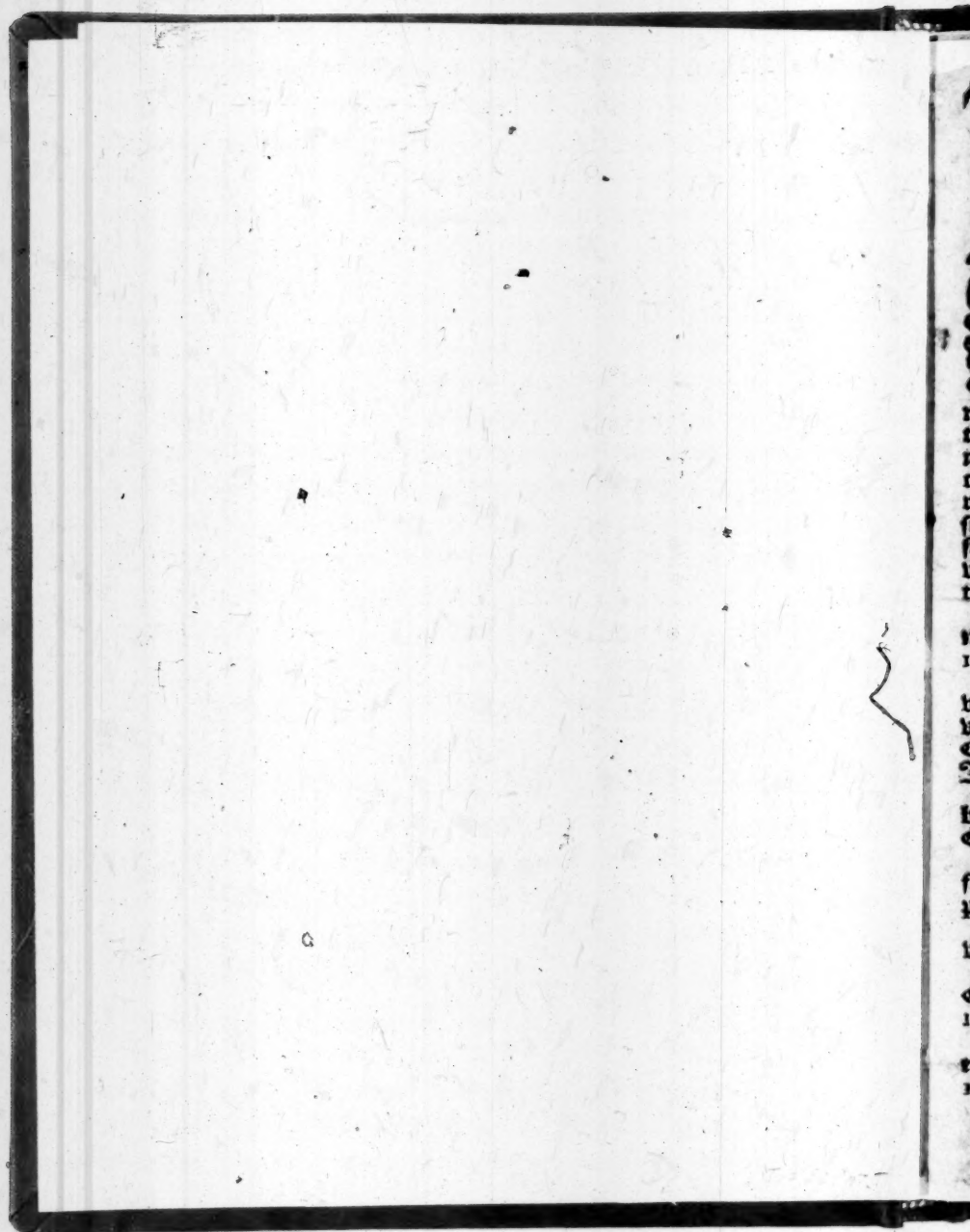
CHRISTS POORE AFFLICTED

prisoner in the Fleete at London, for
the truth of the gospel.



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Aug 16 1561



To the Christian Reader/ grace and peace from God our Fa- ther and Iesus Christ our Lord.

Because Prayer vnto God is a most Christian exercise and fruit of faith/being rightly vsed: having so many commaundements and promises concerning it in the Scripture: by which we come most neare vnto God/as in any other part of his worshipping/speaking to him(as it were) mouth to mouth/when we lift vp our hearts and poure forth our requests vnto the Lord: it was thought needfull / seeing these latter Treatises of Mr. Greenwood touching this Argument are now published agayne/ad his first concerning it cannot be had/here therefore to note downe briefly a few things both concerning the doctrine ad right vse of prayer: ad in particular concerning read prayer/by means whereof it is come to passe that true prayer is so much unknowen/neglected/ad profaned. And this we pray thee (Christian Reader) to take in good part/and to examine by the word of God/which is the onely rule of truth/ and light of our feet in the darkness of this World.

Prayer is the lifting vp off the heart vnto God/ to call vpon his name/with faith/by the work and help of his Spirit. Psal. 25. 1. Rom. 10. 13. 14. Mat. 21. 22. Rom. 8. 26. 27.

Prayer is epther with words/ or without words. With words/being vttered in speech/ epther publickly or privately: epther in mo or fewer words: yet alway briefly: according to the present and severall occasions. Exod. 32. 11. 12. 13. Ezra. 9. 6. 15/2. Sam. 7. 18. 29. and 15. 31. Mat. 26. 39 Joh. 17. chap. Act. 1. 24. 25. and 4. 24. 30. Heb. 13. 15.

Without words/being conceived onely in the mynd/and so presented before the Lord who knoweth the thoughts and secrets of the heart. Exod. 14. 15/2. Sam. 1. 12. 13. Esa. 38. 14.

Prayer is epther Request or Thanksgiving. Both these are epther for our selves/ or for others. Request for our selves/ is deprecation or supplication: for others/ intercession. 1. Tim. 2. 1.

Deprecation is for some evil to be kept or removed by the Lord from vs. Mat. 6. 13. and 8. 24. 25. Psal. 70. Gen. 32. 9. 12/2. Cor. 12. 8. Iam. 5. 12.

Supplication is for some good thing to be graunted or continued of God vnto vs. Mat. 6. 9. 12. Gen. 24. 12. Exod. 33. 12. 13. Psal. 4. 6. Luk. 11. 13. and 17. 5.

Intercession is for others/ epther for some good to be given/ or some evil to be taken from them. Mat. 6. 9. 11. 12. and 5. 44. Exod. 32. 11. 12. 13. Ephes. 6. 18. 19. 20. Rom. 15. 30. 31. 32. Iam. 5. 14. 18/1. Joh. 5. 16.

Thanksgiving is the yielding of praise and thanks unto God for his
mercy and benefites either given or promised. *Mat. 6.9.13. Gen. 24.27.*
Exo. 15.1.21. Psal. 69.29.36. ad rom. 1.5. Joh. 11.41.1. Tim. 1.17. Ac. 7.11
Prayer is to be made alwayes and onely in the Mediation of Christ.
Joh. 14.13.14.1. Tim. 2.5. Not that this need alway to be mentioned/
but that we ought alway to come before God and present our selves/
and our prayers unto him with faith in the Mediation of Christ: by
whom alone we and al our sacrifices are made acceptable unto God.
For in him are all the promises of God yea and Amen. *2. Cor. 1.20.*
Through him are all the graces and mercies of God conveyed unto vs
Joh. 1.16. Ephes. 4.7. By his Mediation our prayers being presented be-
fore his Father/all the weaknes/want of faith love hope/ad any other
corruption wherewith our prayers (as they proceed from vs) be dis-
troyed/are covered and taken away. Because he putteth the sweet odour
of his Mediation unto our prayers/and so presenting them to his Fa-
ther/they are accepted of him. *Ac. 8.3.4. with Exod. 30.7.8. Psal. 141.2*
Mar. 9.22.23.24.1. Pet. 2.5.

For this cause therefore/must prayer/in faith / alway respect Gods
promise/and Christs Mediation. *Mar. 11.24. Psal. 35. Rom. 8.34.*
Deut. 7.2.5. and 9.24. And for the same cause/must the person that pray-
eth first be accepted of God in Christ/ before their prayers and sacrific-
es can be approved. *Ac. 1.5.6.1. Pet. 2.5. Prov. 15.8. Hag. 2.13.14.15.*
Gen. 4.4.5. and 6.8. and 8.20.21. with Heb. 11.4.7. Whereupon we are
bound to be carefull/first our selves to be in the true faith and Church
of Christ/under his Mediation/that we may our selves be accepted of
the Father in him/and then in faith to offer our prayers/both for mat-
ter and manner/ so as we have warrant by the word of God / that he
will heare vs/ad that Christ will be our Mediatour/therein. For which
see the Scriptures aforesaid: and *Mar. 6.9. Ephes. 2.19. and 4.4.5.6. Act.*
2.41.47. Exo. 30.9. Levi. 17.3.7. Deut. 12.5.8. Psal. 16.4. and 50.8.14.16
17.23. Esa. 1.12. etc. Mal. 1.14.1. Tim. 2.1.2.5.8. Jam. 1.5.8. Joh. 5.
13.14. Heb. 8.3.4.

For our better direction and assurance herein/hath Christ givē that
forme of prayer which is commonly called the Lords prayer. *Mat. 6.*
9.13. Luk. 11.1.2.3.4. Where he hath prescribed a direction for the fra-
ming of all our prayers both for matter and manner according to that
rule. For in it we are taught/as touching the matter of all our pray-
ers/that they be for things first and chiefly concerning Gods glory/and
then concerning our good/so as will stand with the glory of God. *Joh.*
22.27.28. And touching the manner of prayer / that it be in faith hope
and love/with reverence/briefly and humbly propounded/that he in al
may be glorified. In faith (I say) both of Gods willingness to heare and
help/as being our Father in Christ/ad of his ability thereunto/as being
in heaven able to do whatsoever he will. *Esa. 63.16. Psal. 115.5.* In ho-
pe of his mercy and favour towards vs/ he being our Father and we
his children in Christ. *Luc. 11.9.13.* In love both off God and one off
another/

another/in Christ. Psal. 116. 1. Mar. 11. 25. 26. Act. 4. 24. With reuerence/
as coming before our heavenly Father/who is full off glory and Majesty/
he in heaven/we on earth etc. And therefore also ought our prayers
to be briefe and humbly to be propounded: not seeking after long or affected
speech/ nor vsing vayne repetitions etc. Mat. 6. 7. 8. 9. Genes. 18. 27.
Exod. 34. 8. 9. Ecclesiast. 5. 1.

And note here/that Christ hath propounded this direction / not by
way off exhortation or doctrine/as in other cases he was wont / but
in forme off petitions/ and those very briefe: Least otherwise we should
have doubted that we might not with such confidence in few words
have spoken directly vnto God himselfe: but that we must have vsed ei-
ther mediators for vs/as the Papists/ or sighs onely without words
as the Anabaptists/ or never ceasing from prayer/as the Eutychians/
or at least some long circumstance off words ad great affectatio of speech
or the like/ as ignorance/superstition / and hypocrisie are ready to lead
vnto.

Finally/in this forme off prayer/by Christ we are taught / that the
end and scope off all our prayers/ought to be the glory God in Christ.
And that therefore we pray alway/with submission off our selues and
our requests vnto,his will/who being King and Lord ouer all/ know-
eth and will performe what he seeth best for his glory and our good.
Mat. 6. 13.

And thus prayer conceived or vttered in fibe words / is better then
ten thousand otherwise / as the Apostle speaketh of prayer in another
case/ 1. Cor. 14. 19.

Now the help which God hath promised ad giueth vnto vs in prayer
is his Spirit. Which is as the spere/quickning and stirring by our spi-
rit to and in prayer: given of God vnto vs for the helping off our infir-
mities/that we by it in faith should call vpon the Lord our Father in
Christ: Rom. 8. 26. 27. Gal. 4. 6. with Exod. 30. 7. 8. And this fitly agreeth
with the nature of God/who as he is a Spirit in himselfe/so wil he off
vs be worshipping in Spirit and truth. Joh. 4. 24. Ephes. 6. 18.

Other helps as off praying vpon a book/or of beads/or the like/read
we not any appointed by God. Many tymes in deed we read in the
Scripture off the prayers off the faithfull made to the Lord/but neuer
off any one that read their prayers vpon a book or reckned them vpon
beads etc. And no marvell/seeing the Lord did neuer epher commaund
to vse/or promise to accept such service off him. Therefore must it
needs be/that book prayers / etc. are an invention off man / and a
vayne worshipping off GOD. Exod. 20. 4. 5. 6. Esai. 29. 13. Matthe.
15. 9.

Neither can this stand with the nature and duties off prayer / befo-
re mentioned : But in deed breedeth and nourisheth both ignorance
and neglect off true prayer / as by lamentable experience may be
seen.

But into this point we will not now further enter/seeing it is sufficient-
ly handled in these Treatises which were purposedly written concer-
ning it. Onely because Mr. Henry Barrow (who was Mr. Greewoods
fellow prisoner and fellow Martyr) hath also written of this point/and
namely concerning the book of comon prayer particularly in some booke
of his/which now are scant to be gotten/ we thought it good likewise/
from thence to amerce these few lines following concerning it. Mr. Bar-
row therefore in his discovery of the false Church / speaking of the
book of common prayer/writeth thus: Pag. 64. 65. 66. 67.

This book/in that it standeth a publick prescript continued Lei-
turgie/ as if it were the best that ever was devised by moztall man/ yet
in this place ad use/ being brought into the Church/ pea o2 into any pri-
vate house/ pt becometh a detestable idol / standing for that pt is not in
the Church of God and consciences of men: namely/ for holp/ spirituall/
and faithfull prayer/ pt being nothing lesse/ but rather abhominable ad
lothsome sacrifice in the sight of God/ even as a dead dogg. Now under
the law/ might neither any corrupt o2 any unlawful sacrifice/ with any
sene blemish/ be offered at the Altar/ nether any part of any beast/ though
whiles/ pt lived never so sufficient/ being slaine before pt be brought unto
the Altar/ pt was abomination unto the Lord: Euerie sacrifice must
be brought quick ad new unto the Altar/ ad there be slaine euerie mozt-
ning and evening: how much more in this spiritual Temple of God/
where the offerings are spiritual/ and God hath made all his serbantes
Kings/ ad priestes/ to offer by acceptable sacrifices unto him/ through
Jesus Christ/ who hath therunto giue the his holy spirit into their he-
arts/ to helpe their infirmities/ ad teach the to crie Abba Father. How
much more hath he which ascended/ giue graces to those his serbantes
(whome he vseth in such high seruices) to the repairing of the Saintes/
the worke of the ministerie/ and the edificatio of the church/ vnto who-
me God vseth the/ as his mouth: the Church againe on the other side/
vseth the as their mouth vnto the Lord. Shal we think that God hath
any time left these his serbantes so singly furnished and destitute off
his grace / they cannot find words according to their necessities and
faith/ to expresse their wantes and desires / but need thus to be taught
line vnto line/ as childzen new weaned from the brestes/ what and whe-
to say/ how much to say/ and when to make an end/ to say this collect at
the beginning/ that at the end / that before/ the tother after/ this in the
morning/ that at after noone etc. How like childzen/ o2 rather like mas-
king fooles are these great clarkes dressed/ shew they not hereby / that
either they have no faith/ o2 els are such infantes / as they haue noze
need to be fed/ the to diuide the portion vnto others? Know they trou-
we/ what prayer o2 the spirit of God meaneth? Prayer I take to be a
confident demanding which faith maketh thorow the holy Ghost/ ac-
cording to the wil of God/ for their present wates/ estate etc. How now
can any read/ prescript/ printed Leiturie, which was pined many pe-
res o2 daies before/ be said a pouring forth of the heart vnto the Lord?

Heb. 1. 2. 3/
4. Chap.

1. Cor. 6/19.
1. Petri 2/5.
Heb. 12/10.
Rom. 12. 1

Rom 8/26.
3. Ephe. 4
A. 8, etc.

1 Th. 18/9.
etc.
1 Pet. 5/13

1 Corin. 3/2

1 Cor. 4/16
2. Ephe. 3/12

o2 the

or those faithfull requestes which are stirred vp in them / by the holy
 Ghost, accordyng to their present wantes and estate of their heartes /
 or Church: unlesse they can say, that their heartes and Church stand in
 the same estate now, and so still to their liues end, shal continue without
 either further increase or decrease / change or alteration, as they did the:
 yea, that their childrens childre shal also so continue, to whome they lea-
 ue and commend this Leiturie, vnto the worldes end. What a stra-
 ge estate is this, that alwaies thus standeth, at a stay? The way of the
 righteous, Solomon saith, shineth as the light / that shineth more and
 more vnto the perfect day: as on the contrarie / the way of the wicked
 is as the darknes, they know not wherein they shall fall. Our Saviour
 Christ saith, that if we gather not, we scatter. The Apostle Peter willett
 the new borne babes to desire the sincere milke of the word / that they
 may grow thereby: vntil they come to the measure of the age of the ful-
 nes of Christ, sai th the Apostle Paul. Now then if they and their church
 increase not in the measure of knowledg, grace, holmes, etc. yt is an in-
 fallible signe that they haue not the Spirit of God. If they do increase
 why the is not God serued with his owne best gites? Is not the iudg-
 met of the Prophet the vpo the, with saith, cursed be the deceiver, with
 hath in his flock a male, yet voweth ad sacrificeth vnto the Lord a cor-
 rupt thing. Is this old rotte leiturie their new songs they sing vnto re-
 Lord with ad for his graces? May such old wyttē rotte stufte be called
 prayer, the odours of the Saintes, burnt with that heavenly fire of the
 Altar, the liuely graces of the Spirit etc. may reading be said praying?
 may such apocrypha trumperie be brought into the Church of God,
 and there be read, reuerenced ad receaued, as the sacred word of God?
 thrust vpon mens consciences, yea vpon God himself whether he wil or
 no? Is not this presumpuously to vnder take to teach the spirit of God,
 and to take away his office, which (as hath beene said) instructeth al the
 childzen of God to pray, eue with inward sighes and groanes in expres-
 sable, and giueth both wordes ad vtterace, yea and (as the Apostle Ihon
 saith) we need no other teacher to these thinges, then that anointing
 which we haue receaved, and dwelleth in vs. Is not this, if they wil
 haue their written stufte to be held and used as prayer, to bind the holy
 Ghost to the froth and leaven of their lips, as yt were to the holy word
 of God? Is it not vtterly to quench and ertinguish the spirit of God,
 both in the ministerie and people, whyles they tye both the and God to
 their stinted numbred praieres?

Is this the vnitie and vniformitie that ought to be in al Churches,
 and is amongst al Christes serbantes / to make the agree in a stinking
 patcherie devised apocrypha leiturie, good for nothing but for cushi-
 ons and pillows for the idle priestes, and profane carnal Athesistes to
 rock them a sleepe and keep them in securitie, wherby the conscience is
 no way either touched, edified, or bettered? Trulpy I am ashamed to
 thinke much more to write of so grosse and filthie abhominacion, so ge-
 nerally receaved, even of al estates, of these partes of the world / wha

A B

haue

1/John. 2/5.
 Ephel. 6/18.
 Phil. 4/6
 The whole
 book of
 psalmes
 Lament. 3.
 40-41.
 Joel 2/14
 Ysaies 4/3.
 Job. 4/18/
 19.
 Luke 11/25/

1/Petri 2/2
 Ephel. 4/23.

Mala. 1/14.

A 58/26/27
 1/Job. 2/27

1. Tim. 2.1.
Heb. 13.15.
Ephes. 6.18
Philip. 4.6
1. Cor. 14.15
Ioh. 4.24

have by a popish custom and traditiō receaued yt one off/ and from an other/ without any warrant from the word. For the Apostles (I am sure) these manster builders/ haue left no such president in/ or commāde- ment vnto the churches/ neither giuen them any such power to bring in or set vp any such apocrypha Leiturgie in the church of God. They alwaies vsed spiritual praers according to their present wātes and oc- casions/ and so taught all churches to pray/ alwaies/ with al manner off praier and supplication in the spirit/ and therby to make knowen their wantes/ and shew their requestes in al thinges vnto God their heauely father: Our Sauour Christ also/ he taught his disciples/ that God is a Spirit/ and wil be worshipped in spirit and truth. He hath likewise set downe most excellent rules/ and a most absolute forme for al praers in that part of scripture Mat. 6. 9. 10. 11. 12. 13. commonly (but falsly) called the Lords praier: wherein he hath most notably instructed/ directed/ ad restrained our ignorant and inordinate desires / to those excellent hea- des. In which/ whatsoeuer is needful for vs to desire/ or lawful for vs to pray/ is in some one or other of those brāches includg: euerie one off the being a base and foundatiō/ wherevpo and wherby to frame many millions of seueral petitions/ according to the seueral wātes and occa- sions/ at such seueral times as the saintes haue cause to pray. They are al of thē so many euer running fountaines from which Godes seruātes by the holy Ghost/ deriue and draw cōtinually fresh ad new graces: ad are al together such an abisine and vmeasured sea of wis dome/ from which al Christes seruātes thorough the world/ haue alwaies fetched all their knowledg/ graces/ confort/ and assurance of ad in their praers (according to the capacite of the vessel of their faith) some moze/ some lesse/ al some/ yet haue not al of thē together / much lesse any one of thē is able in the litle dish of his shallow vnderstāding/ to comprize the vne- measurable depth and greatnes of this Ocean of al wisdome ad grace. Wherby yt is euident/ as also by the circumstances and manner of deliue- ring the same by our Sauour Christ/ by his Apostles / Disciples and Churches spiritual vse of praier according to their present estate and wantes / that these prescript wordes were not giuen or intōpned as a prescript praier/ so to be vsed by any/ even the wisest/ much lesse the sim- pler/ vnbroken by/ vnepounded/ etc. so much as a compendious sum- marie of al necessarie knowledg/ ad rules for al praier/ gathered/ by the Authoz of all wisdome/ into a brief/ for the direction and instruction of our weaknes and ignorance.

Of which endes ad vses/ whiles some are ignorāt/ or rather/ (as their grosse idolatrie/ carnal dulnes/ and superstitious presumptiō sheweth) are ignorant either what faithfull praier/ or the spirit of God is: whiles they both popishly abuse this Scripture as a principal collect in their publike leiturgie/ with their oftē and idle repetition thereof/ siue times in their moztow masse/ etc. and/ also through this abuse they grow sur- ther bold to mould a new ralse/ a new Leiturgie of their owne / and set that by also in the church of God/ as they count yt.

As pt

If it were granted that this scripture/and sundry psalmes/and other scriptures they all/ out of the prophetes were commanded and enioyned to be read and vsed/ as/ and for the very praieres of the church and of the Santes/ then which nothing can be more false or grossly fond to conceaue/ yet which way (if this were granted them) can they hereby proue it lawful for them to bring in their owne apocrypha deuises/ and set them vp in the church as ad with the holy canonical word of God? May their stinking filth be compared or placed with the heauy linclopes word of God/ without vnsufferable blasphemie? may the scorch of their lips/ and folle of their heartes be thrust vpon mens consciences/ yea euen vpon the Spirit of God himself in this manner? In the church of God may nothing come/ or be heard/ but the canonical scriptures and liuely graces of Godes Spirit/ according to the same. But these their apocrypha Leiturgies/ can neither be said the word of God/ neither the liuely graces of Gods Spirit according to the same word seeing they were made and receiued long before/ and are wholly thus vsed/ without warrant/ example or commandement in the word of God/ yea are contrary to the rules of ad for praier/ to the exercise and vse of Gods Spirit/ and directly set against al the lawes of the first Table/ by worshipping God in vaine/ after their owne traditions/ preceptes/ and deuises/ and not according to his holy Will and commandement.

And againe in his Refutation of Mr. Giffard/ he briefly summeth vp in generall/ some especiall reasons against the common prayer book as afore said/ besides the discouering of it in particular from point to point. His reasons concerning it in generall/ he thus propoundeth/ Refutat. pag. 49. 50.

1. In that they presume to giue and enioyne their prescript wordes in praier/ they take the office of the holie Ghost a waye, quench the spirit of the ministrie, and of the whole Church, stop and keepe out the graces of God, thrust their owne idle deuises vpon the whole Church, yea vpon God himselfe whether he wil or no:
2. In that by their Leiturgie they prescribe what and how much to reade, at Morne to their Mattens, at Eauen &c. teachinge the church and ministrie to pray by number, stint, and proportiō, it is not onely popish, but most friuolous and vaine, disgracing and not instructing the Church and ministrie:
3. In that by this their Leiturgie they prescribe vnto the Church what Scriptures publiquelie to read and when to reade them, as these Chapters and Psalmes at their mattees before noone, those at afternoone &c. On all the dayes that they haue publique meetings and service through the yeere, and so from yeere to yeere. They thereby take from

the Church the holie and free vse both of the Scriptures and spirit of God. They therbie conceale and shut out of the Church a great part of Gods holie worde which they reade not. As also abuse without order those Scriptures they enioyne to be read:

4. In that they shread, rend, and dismember the Scriptures from the holie Order and natural sense of their context, to make them Epistles, Gospels, Lessons, select Psalmes, to their festivals and idol worship aboue-said, They most heinouslie pervert and abuse the Scriptures to the high dishonor of God & their owne feareful iudgment.

5. In that they bring in ad cōmaunde the Apocrypha writings to be publiqueslie read in the Church: They both mainetaine and publiqueslie teach the dangerous errors therein containd, to the poisoning and subverting of the faith of the church. They thrust these devises of mē into the place of Gods worde, causing the people therbie to reverence and esteeme thē as the holie Oracles of God, of like authoritie, dignitie, and truth, and to resort vnto thē to builde their faith therupō, and therbie they bring in an other foundation into the Church: besides the high iniurie donne vnto God therbie:

6. Finallie in that by this their Leiturgie they bring in, erect, ad enioyne a new & strange kinde of administratiō, as is aboue proued in the particulars: They make and erect a new Gospel, and so must needs also erect vnto yt a new ministrie. For the ministrie of Christ is oly bounde vnto, ad vvil onlie administer by Christes Testament wherein they haue a most perfect Leiturgie for the vvhole administration of his Church. Therefore this present Leiturgie and ministrie of Englad: are by al these reasons in general and particular founde ad proued at once to be counterfeite, vngodlie, and Antichristian.

Hitherto Mr Barrow/ ad much more in his booke as fore named/ as the reader there may spnd. Now to conclude/ the end of publishing these things/ is to stirre vp al that feare God/ seriously to mynd what true prayer is/ and to be carefull to vse it aright/ according to the word of God/ which in al thinges/ faith/ without which it is impossible to please God/ must alway respect and build vpon Rom. 10. 17. and 14. 23. Heb. 11. 6. Josh. 1. 7. 8. That so we may in this/ as in all other dutyes of godlynes/ learne to performe it so as whereby we may be comforted of God/ and God may be glorified off vs/ in Iesus Christ.

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F.F.F.F.

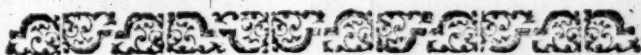
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TO THE CHRISTIAN READER.

TOVVching the treatises followving, know (Good Reader) that
 MR. GREENWOODS first vvriting concerning read prayer &c.
 vvvas by the Prelates taken from him. Wherevpon he desired
 MR. GIFFORD, vvho vvrote against him and had the copy of it, to
 publish it also to the vvorld. But he vvould not do it: and so by their
 meanes it yet remayneth suppressed. For vvhat cause, thou mayest
 vvell conjecture vvith thy selfe.

These things, MR. GREENWOOD himself signifyeth here in the
 Treatise ensuing. Novv if by any meanes that first of his come into
 thy handes, be thou entreated, for the truths sake, eyther thy selfe
 to publish it, or to deliver it to such as vvill: That so the vvhole mat-
 ter and cariage of it may better appeare to all men, for the further
 manifestation of the truth in this behalf. In the meane tyme, these
 are published for thy benefit. The Lord give thee so to vse them, as
 may be for his prayse, and thy comfort in Christ: Remembring al-
 vvay, that he is Mediator, not for any false vvorship vvhat-
 soever, but for that onely vvhich is according to his
 vvord. Which poynt vvell mynded (as it ought)
 vvould soone end the question here contro-
 vverted, and all other the like: vvith all
 such as feare God. Mynd it there-
 fore, and so farevvell
 in the Lord.

(..)

A ij THE



The p[re]face

11. What man knoweth the things of a man if not the Spirit of man which is in himself: Euen so the things of GOD knoweth no man if not the Spirit of GOD.
12. Now we haue receiued not the Spirit of the world, but the Spirit which is of God, that we might knowe the things of GOD giuen vnto vs.
13. Which things we also speake, not in the words taught of mans wisdom, but in wordes taught of the Holy Ghost, we compare spiritual things to spiritual things.

My first writing being about that spiritual

exercise of prayer and true inuocation of Gods reuerend name, where by the distressed soule of man, loaden with the burden of sinne, compassed also about with so many deceitfull enemies, continual assaults of Satan, rebellion of the flesh, entisements of the world etc. seeketh daylie help of God the Father, giuer of all good giftes; hauing thorough IESVS CHRIST free access by the direction of his holy spirit, for all occasions to unburden himself of whatsoeuer grief, or occasion of thankes he is moued with: I ought still, and by Gods assistance shall keepe me in the meeknes of the spirit, not withstanding his unchristian railings, scanders, and reproches against me and the truth. I then shewed that no other prayer could viter and ease the severall occasions and distresses of this conscience, and that no other mans writing could speake for this soule vnto God, but the heart and mouth of him that prayeth for himself, or is chosen the mouth of man, uttering to God his or their mindes for their present wantes or occasions of thankes giuing, according to the will of God, as neede and occasion vnder, and the spirit giueth vnderance. And I further proved that onlie this prayer pleaseth God, and is grounde of faith; to this effect I brought many reasons out of Gods worde, admiring the ignorance of this age, wherein (hauing had the gospell of Christ thus many yeeres in our owne language to search and try all things by) whole congregations do make no other prayer to God then reading ouer certaine numbers of wordes vpon a booke from yeare to yeare, moeth to moneth, day to day &c. the same matter and wordes as they were stinced, euen out of that Portais, englished out of Antichrists masse-booke, besides private reading of mens writings instead of praying. And seeing this counterfeit shew of worship and pretended prayers was made common marchandise in euery assemble by this Antichristian priesthoode, and that all men euery where were compelled to bowe downe hereunto, and to offer by such counterfeit sacrifices; I perceived the first principle of Religion (which is to inuocate the name of the true God, through the mediation of Christ in spirit and truth, with heart and voyce, for our present wantes according to the wil of God) was neuer yet sincerely taught by those true-fearing

Priests: But as an agreeable service to the humors of earthlie minded men which haue not the spirit of God, this ware was thrust vpon al people, thep well knowing, that such a ministerie and such a Church of woꝛshipp could neuer haue stood, without such a Samaritan woꝛshipp and Egyptian calf; and like earthlie drunke to counterfeite a Religion, al men inclined to some. And long haue I heard this pretended woꝛshipp inueryed against by many (sometimes zealous) for the errorrs and confused order thereof: Yet could I not heare anie to sett downe or teach, which was the true pꝛayer that only pleased God, manie contriuing diuers formes of woꝛdes, as though thep had knowen the heart of man, counselled them to reade them, day vnto day, heare vnto heare, at evening, moꝛning, dinner, supper &c. by portion, measure, and stint, as an offering to God what state soeuer the soule were in; not teaching the difference betweene reading vpon a booke, and pꝛayer vnto God, all this tyme. So that true and only pꝛayer hath not bene taught al this tyme, and those that knewe how to pꝛay aright neglect it, this reading being most easie as thep thinke, and thep aytell therunto, compelled in the publique assemblies thus to mocke with God, after the manner of the papists mattins, true zeale nowhere founde, but in the persecuted remnant.

These my first writings, carped abzoade by such as desired true instruction, and willing to make others partakers of such benefites as God imparted vnto them, pt fell into Mr. GIFFORDS hand; Who (as yt seemeth being a marthaunt of such ware spying the gappe of the pꝛiesthood to depend here vpon, or as he saith) (the peace & vniformitie of the Church) made head vnto yt; and that not with purpose (as the fruite of his laboure sheweth) to edifie others, but standing himself a minister to this Liturgie, habing made shipwreck of that conscience he sometimes was thought to haue; with all bitterness of spirit, and carnal wisdom, habing no more sa- uour of grace in his writings, then there is taste in the white of an egge, steeth vpon me with vncharitable raplings, scanders &c. And loadeth not onely me, but al the faithfull that walke by the rule of Gods woꝛde, with opprobrious titles, of Donatists, Brownists, Anabaptists, Heretiques, Schismatiques, seditious, foolish, frantick, &c. to bring not onely vs, but the truth of God into contempt with our Sovereigne Pynce, and all that feare God: for he reaseth not with laying al reproches he can devise vpon our persons; as one of those Locusts, Reu 9. whose similitude are like vnto hoꝛses prepared to battell, whose faces like men, but thep teeth as the teeth of Lions: But also perverteth, blasphemeth, and by al means defaceth the truth offered him. Wel seying the natural man perceaueth not the things of the spirit of God (I speake not here of the giftes of the spirit but of the grace of God which sanctifieth the same, many hauing Charismata that haue not Charin.) And seying I am already thus rent, Gods truth deli- uered by me, troden vnder his feete, I will followe the counsell of Salomon who forewarneth me that he which reproveth a skorne receaueth to himself shame, and he that rebuketh the vicked himself a blot: And so turne me from him, leauing him to the consideration of his owne woꝛde:

where hee saith in his Epistle to the reader, He that seemeth most
zealous in Religion and refrapneth not his tongue, hath
but bitternes in his heart instead of heauenly zeale. And
though nothing els can be looked for at thes handes that are Apostate
from that light they haue sometymes themselves published, (of which
sorte the worlde was neuer more full) yet for the good of Gods chosen
tongue: And for the more playnesse, I will answere as to him, though
I minde not to haue anie more to do with him, till God giue him repen-
tance. Wishing grace by the direction of Gods holy spirit to him
that readeth, to weigh both sides vprightly, and to
follow the truth to his owne saluation.
IO, GRENEWOOD,

(.)

GEORGE

John Gillespie wright Glasgow

GEORGE GIFFORD.

Fol. 1.

To condemne and ouerthrow read prayer, ye bring as the ground or foundation of all your matter, this Sentence, GOD is a Spirit and to be worshipped in Spirit, Iohn. 4. This Scripture in deede is cleare and strong to cut downe all Carnall worship, as disagreeing from the nature of GOD. And if any mayntaine that the very bodily action of reading is the worship of God, it may fitly be alleadged against them, &c.

IOHN GREENWOODS ANSWER.

Wisdom is Iustified of her Children.

IT is agreed vpon and consented vnto on both sides, that seeing God is a spirit, and onely requirerh such to worship him, as worship him in spirit and truth: all carnall worship is cut downe hereby, of what sort soeuer, as disagreeing from the nature of God: And that all faustical deuises of men; namely, whatsoeuer is not warranted in his worde, is carnall worship, a wearisomnes vnto him, and lothsome in his sight: So that no man ought to intermedle, attempt, or practize any thing in shew of worship whereof they haue no sure groundes of his worde: For euen our God is a consuming fire.

Now to put away all your (bodily) distinctions and earthly causes, I still affirme (as I haue proued) the stinting, imposing mens writings vpon publique assemblies, to haue them read ouer by number and stint, or any other way, as a worship of God in stead of true invocation, is a meere deuise of man, and so carnall worship; as also all other reading of mens writings publickly or priuately in this abuse, for praping to God. Yet say you to apply this Scripture Iohn. 4. 22, 23 in this manner against read prayer, is frivoulous, where I appeale to all mens consciences, for the weight thereof. It is frivoulous, you say, except I can proue that a man cannot pray by the spirit of GOD with sighes and groanes vpon a booke, or when prayer is vttered after a prescript forme &c. At the first step you go about to alter the question. All our prayers ought to be vttered after a prescript forme, euen that perfect rule and forme our Sautour gaue to his Disciples and apostles: But this is nothing to the matter.

For the other which is nothing but a begging of the question, I allea- ged certayne reasons to this effect. First that those sighes and groanes in reading instead of praping were not of faith, seeing in praping the sighes and groanes that proceede of faith, minister matter to praye without a booke. Secondly that you did but barely affirme the question in calling it prayer by the spirit when one doth read, seeing reading is not praping at all: for as I then alleadged, to inuocate the name of God in spirit, is by the worke of the spirit to bring fourth of our hearts prayer to God, which is then in truth when it agreeeth to Gods word. But reading is another mat- ter, namely a recasting of instruction into the heart from the booke. Out

of the first Mr. GIFFORD maketh men belceiue he hath fetched two heresies; the one a perfection of faith, the other that faith cannot be ioyned vnto, or stand with anie outward helpes for the encrease thereof. A litle maruelle, he found so manie heresies in our whole writings, that could finde two or thre in my first reason: but that you may remember your self better (though you had two peaces to consider) I will bring the wordes befoze you againe, if peradventure you may haue grace to call backe your self. I said if the sighes and groanes (in that kinde of praying) were of faith, we would minister matter without a booke: this sentence I may confirme by manie testimonies of scripture, that no peruerfed spirit can gaine say or resist: the scripture teacheth vs euery where, that in praying the spirit onlie helpeth our infirmities, no other helpes mentioned or can be collected in the present action of prayer through the Scripture. He hath sent into our hearts the spirit of his Sonne crying: A B B A Father, we beleuee, therefore we speake. Yet here is not anie shew of perfectio of faith, but of the contrary, praying for our wantes. But this may be gathered, that God onely accepteth the fruits of his owne spirit in prayer, and requireth no more of anie, but that euerie one according to the proportion of faith, pray vnto him, as occasion in them requireth. Nowe to conclude that because in praying we neede not a booke to speake for vs, when the heart it self and booke of our Conscience speaketh with God; that therefore sayth neuer needeth instruction, but is perfect, were slanderous, false, and senselesse. The cause then of these heresies proceed hereof, that your self Mr. GIFFORD would needes frame two syllogismes, and in the moodes of your malice, constrain the proposition of the present action in praying, to a general sentence of all times and actions, though both our question here was of the vertie action of praying, and in the conclusion of that verp popnt within six lynes after this, you had these wordes; Euen in the time of their begging at Gods hands; so that these heresies must be Mr. Giffords and not myne, seeing they are found to be copied of his idle bragge, and godles heart, only to defame the trueth.

But (say you) the most part are ignorant, weake, short of memorie, &c. therefore need al helps to stir them vp to pray, &c. where, by your own confession, reading is not praying, but a help to stir vp to pray. And euen hereupon all our errors arise, that you cannot discern the difference of spirituall gifts, with the distinct vse of them. We doubt not but befoze prayer, and all the daies of our life we haue neede of helps of instruction to pray aright, and for the fitness of the mind and bodie, often fasting, reading, meditating, &c. are great helpes to go befoze to humble our selues in praying: but in the present action of prayer when the heart is talking with God, the eyes, hands, &c. with attention lift vp to heaue, al the powers of our soules and bodies conuersant with God, to take a booke and read cannot be called in this action a help, but a confounding of the mind, of Gods ordinarie, and a doing we know not what, though befoze and after, it be an excellent meanes ordeigned of God, to instruct vs to pray and al other duties.

As for the confirmation you talke of, where I alleadged that a troubled minde

Rom. 8. 26.

Gal. 4. 6.

2. Cor. 4. 13.

minde is the penne of a readie writer/therfore needeth not a booke to spea
ke for pt in the action of praying: By troubled minde i vnderstood such a
minde/as is p^retty moued with the sight of some sinne/oz brged by other
ocassion: a broken spirit, a broken and contrite heart: ad not such a minde as in
dispayre oz doubt p^r perplexed: and that the heart which is moued in faith
with present occasion to call vpon God is the penne of a readie writer/
(that is) hath matter ad wordes enough without a boock to vter pt owne
wantes/ we may reade throughout the Psalmes, My throte is dry (saith Da-
uid) I am vveane with crying &c. But here againe instead of answer / pou
tell me/ I runne vppon the rocke of an hereticall opiniō of perfection: Wherin
i wonder (but that i perceiue your right eye is blinded) pou should be so ca-
reclesse what pou say / nay what after two yeares studie pou put in p^rpt.
Dorth it follow/ that because the heart/ moued with occasion thzough the
woke of faith hath wordes and matter enough in praying without a booe
ke to speake for pt/ that therfore faith is perfect: let equal Iudges cosider.

Here pou say manie are so troubled & perplexed in minde, that they cannot
pray till they haue some consolation by the direction of others; which whē they
cannot haue, reading vpon a booke is a notable help, I allowe al this and
agree, if pou would make reading one thing/ and prayer an other/ diuers
exercises of the spirit etc. But in the verie action of praying to haue an o-
ther speake vnto vs neuer so good wordes of exhortation/ were but a con-
founding of the minde and actiō/ and an abuse of both those holie exercises.
Euen so/ by your owne comparison/ reading vpon a booke in the action of
praying/ seing we cannot do both at once. It is the Spirit of God in the
verie action of prayer that helpeth our infirmities. Dauid in praying sin-
ding his soule heaue/ stirreth vp himself thus. My soule whie art thou cast
downe, whie art thou disquieted within me, waite on God; For I will yet giue
him thakes, my presēt help and my God. He had a troubled minde/ his mouth
wanted no wordes to prouoke the Lorde to heare his complaint/ and his
heart to waite vpon the Lorde/ and so thzough all the Psalmes pou shall
finde the conuersing of the soule with God to be such / as pt were a moe-
kery to think reading vpon a booke could haue anie place in that ac-
tion/ oz that anie mans writing could lay out the present estate of the soule
with the passions therof. The Priest may say / my booke whie art thou so
cuill prynted, for whē they reade the heart canot reaso and talke with God.

To the second p^rpt which was but your bare assuming of the questi-
on/ to say a man may pray by the spirit vpon a booke &c. I alleadged that to
worship God in spirit / is / when the inward faith of the heart bringeth
fourth true invocation / etc. this pou graunt to be most true / and
that none other is accepted of GOD / then that which proceedeth
from the inward faith of our owne heart: But pou think that
reading vpon a booke is to bring fourth of the heart true invocatiō. This
cannot be if we consider the difference betweene profeuche and anagnosis
prayer and reading/ the one being a powring fourth of vowes/ petitions/
supplications / the other a receaving into the soule of such things as we
reade. This therfore i leaue to all mens consciences to be considered/ whe-
ther

ther the matter we reade can be said a powring fourth of the heart / the whole vse of those diuers actions through the whole Bible shew vt cannot. Now where I said that you teach men instead of powring fourth their hearts / to help them selves with matter and wordes out of a booke / you say I speake fondlie and foolish hlie / etc. Wne answere now is / yt is well I had not / if I had said you compell men to reade vpon a booke in all your publique assemblies / certaine wordes of your owne writings by number and stint / from yeare to yeare / and day to day the same / instead of powring out their hearts befoze the Lorde for their present wates. I had not wred. Now let all men by that which hath bene said consider the grossnes of yt / and so the follie remaineth to your self. But to help this matter / and to deliuer your self comingly in such strapte you say you wish all men to vse the help of the booke / that they might the better powne fourth their hearts vnto God / being such as are not thoroughly able. First you graunt here / the prayers read vpon the booke is not the powring fourth of the heart / but ought to be vsed only as an help wherbie you graunt the whole question / and furdor all your assemblies haue had no other invocation of Gods name this many yeares / but a help to teach the to powne fourth their hearts. But whether mens writings may be read in the publique assemblies to this vse / we shall after make manifest / Here yt is graunted but an help / and not the powring fourth of the heart. And to whom is yt an help / to such as are notable to pray. Here epyther you must confesse your whole ministerie is vnable to pray / or that they transgresse in this high worshipp of GOD : for in an other place you graunt in all your assemblies this reading is vsed of mens writings for prayer / thus you may behold your best worshipp to be nothingly but a help to teach you to pray.

Where I said that you teach men to fetch the cause of their sorrowing from the booke / euen in their tyme of begging at GODS hand / you say I speake fondly to call that the cause / which is the manifestation of the cause etc. You here forget your artes / Is ther no more causes then one? If yt be the instrumentall cause / it is sufficient to proue / that if your Ministers had not their booke / they had nothing to aske / or els as king that which is in the booke / they aske not that which before was in their owne heartes / so not coming heaue laden / they goe emptie away / and leave the matter in the booke as they founde yt / till the next day / and then sing the same songe. But true prayer is / when the heart is first prepared / and moued with the sight of their wants as the child that of lieth byade: So we should not pray of custome / but aske the verie thing wherof our heart feeleth the want. Your comparison againe betwixt the being stirred by a Sermon / and stirred by reading sheweth / that your self will not make the reading the powring fourth of the heart.

Ther is no question but the exercise of reading is chiefe for instructiō and encrease of knowledge / and meditating is not the same / neither can be said to be al the vse of reading / though we denie reading to be praying / but because we are forbidden contētiō about wordes / and I haue offered you

as much

as much wrong in saying you demped reading to be for meditation at all/
I will proceede to the more necessarie doctrines. Also for the controversie
of Canonickall and Apocryphall/we shall speak in due place.

Thus (say you) you have answered nothing at all vnto this Commandement
giuen by our saviour Christ to vse that prescript forme of prayer, say, Our Fa-
ther &c, but by shift & cauill &c. Here you thinke you haue put me to a
plunge, your self needed nothing doubt/ but that I allowed the Comman-
dement holie and good/ and to extend to al Christians/ as well as to the A-
postles/ namely / to vse that prescript forme of prayer as the perfect pat-
terne and direction to all mens true prayers. But you I trust will make
difference betwixt a forme to all prayers/ and praying/ or prayer. And he-
re you vehemently urge me to answere you/ before I see you conclude any
thing fro the place/ and so I should runne into follie/ to answere a mat-
ter before I heare it. In your first entrance of this discourse / you were
rounde in your Syllogismes, by two at once to wast my wordes / and can
find none for your self / It seemes your conscience is witness the matter
would not hang togeather. And me thinkes you had neuer more neede to
haue shewed what you would draue from this place Luke 11. seeing I ei-
ther misooke you last time/ or els you make a simple collectio: which was
this: Christ said to his Disciples, when you pray say Our Father, &c. and not
when you meditate say Our Father. Now what would you conclude of this/
except as I said that Christ would not haue them meditate that Scrip-
ture. But this I perceiue was not your meaning: now I partlie thinke
your Argument should be (if the sworde were not broke in the sheath) thus.
Christ commaunded his Disciples when they prayde to say Our Father, &c.
therefore to be tyed to reade ouer or say by roate certeine wordes, is law full pra-
ying. For the first that our Saviour Christ tyed no man or commaunded
none to say ouer those verie wordes when they prayde / but to pray accord-
ing to that forme/ after that maner as Matth. 6. I manifested in my first
writing 1. that our Saviour did not commaunde vs to vse those wordes. 2.
that Matth. 6. both not keepe the same wordes / nor that number of wor-
des which Luke 11. doth 3. that he did not say / read these wordes when
you pray/ or say these wordes by roate. After all which reasons slipe passed
away in both your answers/ you come with your bare affirmation / that
he commaunded those wordes to be said ouer by roate or reading : yea a
litle after you say it is false to say that he commaunded not the verie wor-
des to be said ouer when we pray. And you further conclude / that because
Christ commaunded his Disciples to say ouer those wordes / therfore all
mens writings in the forme of prayer may be brought into the publique as-
semblies to be read for prayer/ being agreeable to the worde. To which I
answere that seing no mans writings are without error/ it is pernicious and
blasphemous doctrine you collect. First because you make mens writings
of equal autority with the forme of prayer which Christ hath prescribed 2
for that you giue me as much liberty and authoritie to frame and impose
their Liturgies as Christ had to set downe a forme of prayer/ he being Lord
of the house. The wickednesse of which collections you shall neuer be able
to answere.

And because you here urge me therinto / I will make answere to your two places of Scripture / wherewith by false interpretation you decrease the simple / which taken from you / your matter is nothing but cavillings: The places are these / Luke 11. Rom. 6. and because the one explains the other / and your collections the same from both / I will beguine with romberg 6. 3. 2. 3. 3. 4. etc. Thus shall you blesse the Children of Israell saying the Lorde blesse thee & keep thee, &c. Here you say they were commaunded to vse the verie wordes prescribed, in all their blessings. This I say is not true / for the Hebrew worde is Coh Tebaracu. thus shall you blesse: wher the worde Coh is an aduerb of similitude / as we say / after this maner / which cannot be to say the same / but according to the same instructions. This worde Coh is used throughout the Bible in this maner / in all the Prophets wher they say / thus saith the Lorde : wher the summe of their propheties are onlie recorded to vs by the holp Ghost / ad not all the wordes. Again this blessing is used in the Psalmes and Chronicles in prayer / for the people / in manie other wordes. Ely blessed Hanna in other wordes / etc. And where by Luke 11. 2. pt is recorded / that our Saviour Christ commaunded his Disciples / when you pray / say our Father, &c. pt is plain by the doctrynes following. 4. 5. 6. 8. 11. verses / that Christ spede no man to the verie wordes saying ouer / for he teacheth them to aske their particular wants / as a childe as keth breade or an egg of his Father: also to importune the Lorde for our particular wants. But to make this place more plaine / the same holp Ghost in the 6. of Mathew 9. verse saith when you pray / say thus, Our Father, &c. wher the greekie word houtos hath the same signification that the Hebrew worde Coh had which is / after this maner: and cannot be referred to the verie wordes saying ouer / wherupon Mr. Calvin vpon those wordes saith / Noluit filius dei prescribere quibus verbis vtendum sit: The Sonne of God would not prescribe what wordes we must vse. Now consider how fallacie Mr. Gifford hath interpreted these Scriptures / to say the Priests wer commaunded to vse the verie wordes / and that Christ commaunded to vse the verie wordes. As for his collections / that therfore mens writings may be imposed vpo publique assemblies by stint and number to be prayde, vt is intollerable error, and bringeth in all popery.

Here I must call all men that reade this fruitlesse discourse to be witnes of Mr. Giffords abuse of his tongue / to the defacing of Gods truth. In his Epistle he proclapmed / that I called all men Idolaters ; which you shall perceaue to be his owne wordes / and to that end I will breifly repeat yt. In my first writing I affirmed the reading imposed Liturgies by stint ad limitation instead of true inuocation / as also all reading inestworings for praying / to be idolatrye. In his answere he said / he could not see by what colour yt could be called Idolatrie / or maintayned out of Gods worde so to be; but yt seemes the penners of these things take euery sione against the first table of the lawe, to be Idolatry: if they do so (saith he) and wish all do hold that no Idolater shalbe saued, then doubtlesse all are lost, &c. To this ignozant ercurfioe I answered that all false and deuised woofship by mans inuention was Idolatrye / as the first and second commaundements

did

did testifie: And so admit all the breaches of the first table were not idolatrye/ yet reading of mens writings instead of praying must needs be idolatrye/ seeing it is a transgression of the second Commandement. Further (though I needed not have followed his empty head/ euen a cloude without water) yet I proceeded to proue/ that no idolater could be saved but by repentance for their knowne sinne / and craving pardon with David for their hidden sinnes and secret faults. Moreover (said I) do you thinke any man is free from all inward and outward idolatrye/ seeing we cannot keep one Commandement/ and in some things we sinne all. In which wordes I plainelie reprov'd his grossnes that concluded all men idolaters which committed any idolatrye/ and that no idolater could be saved/ and distinguished betweene the sinne of ignorance/weaknes/and imperfection etc. in Gods children/ and open professed obstinate idolatrye. Yet this godles man would say to my chardg/ that I should call all men idolaters/ whereas I never used such a word in all my writings/ But only answered his folly in this running out from the question/ they were his owne wordes that brought this upon his owne head/ by concluding/ that if euery sinne against the first table were idolatrye/ and no idolater could be saved/ then all are lost/ let the grossnes then be his and not mine. And I leaue it to the consideration of all men/ whether I may not say/ that they which transgress the first or second Commandements/ do commit Idolatrye / without absurdity. But saith he though it be so / yet the Scripture calleth not the godly/ murderers/ Idolaters/ etc. for the reliques of sinne remanuing. I answered that the fozpore pour fozmer absurd cauilling where you said/ if we hold it Idolatrye etc. as by your owne mouth fully answered.

But to answere this fopple/ he hath an other euasion. I thought/ (saith he) we had reasoned about such grosse idolatrye as a Church is to be condemed and forsaken/ which is defiled therewith. Here againe you misreport me: I neuer reasoned to that end in this whole discourse/ but only laboured to shew all men this error of reading mens writings instead of praying/ that they might learne how to converse with God and their owne Conscience/ in prayer. And what mendes wil you make for this scanderling and defaming of the truth/ to all the world/ all that I desire is your repentance and amendment/ which God graunt vnto you if you can be his.

It followeth in your booke thus: But seeing you confesse that all men be Idolaters, that is touching the remanents of sinne, it must needs follow there is no Church free from spots, &c. This word idolaters must still be yours and then I willingly graunt/ that no man living is free from idolatrye/ concerning the reliques of sinne: Also that no Church vpon earth can be without spot vpon earth: So that now/ by your owne confession/ I pleade not for perfection in this life/ though the more we want/ the more we ought to endeavour. With what face then could you publish me an Anabaptist in your Epistle/ and out of one mouth giue contrarie sentence? Both your ordinarie teach you to cast out such bitter waters of vntruthes/ was it possible I should hold all men Idolaters/ and some men without committing of sinne after regeneration/ especially to maintaine both such heresies as you say

be out: Well consider your self / before the Lord call you to account for be-
siding his truth / and pleading for Baal. I grant / yea / I were not of God
if I should speake other wise / that the deare servants of God fall into most
lothsome finnes after regeneration / that the riches of Gods mercie might
appeare in their repentance / through the worke of his grace. Then you
reason thus : if ther be allwaies spotted and imperfectnes in the true
Church vpon earth / then al your Arguments you bring against the Church
of England / are of no force / except you will maintaine a perfection. Mine
answere is / I will not meddle with your Church to proue yt a false
Church in this treatise / but refer you to Mr. Barrowes refutation of
Mr. Gifford him that handleth that part of your booke. Yet I must tel
you your argument is verie simple : For after the same maner you might
reason thus: If ther be no true Church without spotted vpon earth, then the
Church of Rome is the true Church, for yt hath manie spotted, & you all Schis-
matiques : Again you assume the matter you should proue. It will be
proued against you / that you haue not Ecclesia a people called fourth of the
world to the obedience of Christ : Then that the spotted of your Church
are Egyptian vlcers incurable running botches. But I purposed not
to deale with your Church / only my mind is to shew the vnlawfullnes of
this readingh and imposing mens writings vpon mens Consciences in
stead of true praying. Of which sinne the Lord glue you and this who-
le land grace to repent / that so men map learne more seruently to cal vpon
God.

The first Argument against read prayer, &c.

No Apocrypha must be brought into the publique assemblies : for there
onlie GODS worde & liuely voyce of his owne graces must be
hearde in the publique assemblies. But mens writings & the rea-
ding them ouer for prayer are Apocrypha, therefore may not be brought
into the publique assemblies.

G. Gifford.

First touching the Proposition, No Apocrypha is to be brought into the pu-
blique assemblies: What can be more false? Apocrypha is opposed a-
gainst Canonickall : If nothing may be brought into the publique as-
semblies but Canonickall Scripture, then the Sermons and prayers of
Pastors are to be banished &c.

I. Greenwood.

In the answer of this / you will needes oppose against both Propositions
and yet have nothing to say / if not to royle the doctrines deliue-
red with your secte / least others should drinke therof. The part of a
wise man had bene to lay his hand on his mouth. In the first Propo-

sition you would oppose the worde Apocrypha against the lively voyce of
 Gods graces when you see I said onlie / that no Apocrypha might be
 brought into the publique assemblies. And further to explaine up vnder/
 least you should willingly finde such a cauil I added this reason for there
 only Gods worle & the lively voyces of his graces are to be heard : Where
 I acknowledged those lively voyces to be Gods ordinance/ yet neither to
 be called Apocrypha nor Canonically. Now can you say then I would ha-
 ve these or that these are banished/ if all Apocrypha writings be banished
 the publique assemblies ? Yet as I told you / I take Apocrypha to be all
 writings/ but the Canonically Authentique Scriptures. But say you then
 I will exclude the Paraphrases vpon the Scriptures and the Psalmes in
 metre etc. Assure you them to be Apocrypha as you do / and can do no
 other/ and I will through Gods grace proue they ought not to be brought
 into the publique assemblies. First / no mans writings are given to the
 Church by testimonie of Gods spirit / and we are onlie commaunded to
 heare what the spirit saith: the fore though mens writings be permitted
 to be read priuately of them that will/ and thereupon called Apocrypha (that
 is hidden) they may not be brought into the publique assemblies. Secondly
 no mans writings are without error and imperfections/ therefore not to
 be brought into the publique assemblies : The Church is the pillar of truth.
 Thirdly the Church is builded vpon the foundation of the Prophets and
 the Apostles Christ Iesus being the chiefe corner stone/ and not vpon mens
 writings/ Therefore mens writings may not be brought into the publique
 assemblies. Ephes. 2. 20. and 1. Cor. 3. Fourthly if we might bring in any
 mens writings into the publique assemblies/ the all mens writings which
 we iudge agreeable to the Scriptures. But this is forbidden / Ecclesiastes
 12. 11. 12. My proof of the first Proposition is this: If any mens writings
 are to be brought into the publique assemblies by Gods commaundement
 because they are agreeable to the Scriptures / as you in another place al-
 ledge/ then all that are thought agreeable to the Scriptures ought of ne-
 cessitie by the same commaundement / and if there be no commaundement/
 then none are to be made Authentique which God hath not made Authen-
 tique/ For that were to set man in the place of God. No mans writings
 carry that maiestie/ that the penne of the holy ghost. No mans writings
 are Secured/ Authentique / confirmed by signes and wonders from
 heauen/ sealed by Christs blood/ that not one worde or title shalbe mis-
 filled/ The Scriptures are all sufficient. All men must walke by that one rule/
 To thinke they were not rules prouided by the Lord for his house
 were blasphemous and papistricall. Now for the explication/ interpretation
 etc. and speach vnto God in prayer : God hath given gifts vnto men to
 pray and prophesie/ and ordeined his ministerie of Pastors / Teachers/
 whose lively voyce is appointed to be the mouth of God vnto the people/
 and of his people vnto himself/ in the publique assemblies. And these gra-
 ces are not Apocryphall/ for no prophetic of the Scripture is of priuate in-
 terpretation/ it is epistolical: to euery one is giue the manifestation of the spirit
 to profit withal. Most excellent me serue but their tyme in the publique as-
 ssemblies. Now I may conclude as I beganne.

Heb. 2. 7. 11

1. Tim. 3. 15

Other
 foundatio
 can no
 man laye.
 &c.

Galat. 3. 17
 Heb. 2. 3. 4
 and 9. 14.
 Matt. 5. 18
 2. Timot. 3.
 15. 16. 17.
 2. Cor. 12. 19

2. Pet. 2. 20
 1. Cor. 12. 7.

That

That only Gods holy word & the liuely graces of his holy Spirit are to be heard & offered vp vnto him in the publique assemblies.

Where then in way of answer to the Minor Proposition, you say you see not how our speech vnto God should be Apocrypha: It answereth not me who deny an other mans writing to be our speech in prayer vnto God. But conuinceth your self by your owne mouth; thus: True prayer is not Apocrypha, but all mens writings are Apocrypha; Therefore mens writings is not true prayer. Here when you haue nothing to say for your self/you woulde make me belieue that I accept the Psalmes and the other formes of prayer in the Scripture to be Apocrypha when they be read/ though a litle before you confessed / you had in your last writing donne me wrong therein. I do accept the reading of the for praying/ to be a grosse and superstitious abuse of the/ yet the to be holie and canonical Scripture. And here you haue flatly ouerthrowne your self; saying the worde Apocrypha is vsed with vs for that which is not Gods vndoubted worde vnto vs: And in your last writing/ which should haue beene your answer/ you said / God speaketh to vs only by the Canonical Scriptures. Now seeing you would make your liturgies; ad deuised formes of prayer/ helpes and instructiō/ and yet cannot make them Canonical/ or Gods vndoubted truth / they must not be brought into the publique assemblee/ much lesse imposed by lawe vpon the Consciences of all men. And here remember all your Liturgies are cast out of the doore: besides that/ you haue not made in both writings one direct answer to this most firme Proposition; which I will still leaue vpon you/ thus.

Only the Canonical Scriptures & liuely voice of Gods owne graces are to be brought into the publique assemblies for doctrine & prayer.

But mens writings are neyther Canonical Scripture nor the liuely voice of Gods graces in such as he hath appointed to speake in the publique assemblies.

Therefore no mans writings, may be brought into, nor imposed vpon the publique assemblies.

Thus might I make an ende with this bayne mā/ considering the whole matter is proved against him/ all that followe being but repetitions of these former cauills/ but that I must cleare my self of his unconscionable slander.

The second Argument.

We must do nothing in the worship of God without warrant of his worde. True read prayers haue no warrant in his worde. Therefore read prayers are not to be vsed in the worship of God.

G. Gifford.

To this I answer at the first, that it is a greates audacitie to affirme that there is no warrant in the worde for read prayers. when they be sundry testimonies to warrant the same, unless you will make difference,

of the

rence betweene that which a man readeth vpon a booke, and that which he hath learned out of the booke. Furder I said, I do not remember that euer I haue read that God commaunded in the Scriptures the prayer shalbe read vpon a Booke, &c.

I. Greenvvood.

Sing you haue indeed not answered one reason or proof I alleadged in my last writing but with much euill conscience, as the handling (herewith) peruerred them, I will leaue them to be iudged of them that shall see my writing. And here/seeing you would not print yt/ I will answere your chief objections. First then you graunt/that if I put difference betweene reading vpon the booke/ and that which he hath learned out of the booke / mine Argument is sounde: For by your owne confession/ God hath not giuen anie Commandement to read prayer, and so yt hath no warrant. Wherevpon I gaue thus much: First, that they which impose read prayer vpon the Church/ do that wherof they haue no warrant in the wordes / and that in the high seruice of God. Then that they which read vpon a booke for praying/ do that wherof they haue no warrant in Gods wordes: whervpon all your Ministers must leaue reading their stunted prayers vpon the booke, or els stand vnder Gods wrath: and all that so pray with them / which wilbe a fearefull reckoning if they repent not their sinne shewed them. And a though our question be chiefly concerning the reading of mens writings instead of praying / yet I am content the other abuse of the Scriptures be included also: though I make not both in the same height of sinne / as shall appeare in my seuerall reasons. As an vnconstant man then/ you in the latter ende of the answere to this Argument would cal backe againe that / whith you here haue granted: praieing / that there is no Commandement to read prayer vpon a booke for praying.

Of the contrary thus you reason: The people of God did reade the Psalmes vpon a booke when they did singe, therefore men may reade vpon a booke when they pray. I deny your Argument: besides that all men may see your vnplausiblenesse in denying and affirming with one breath / you now go about to make reading of prayer a Commandement: thus you prooe yt. Singing (say you) is apart of prayer, Singing may be read vpon a Booke: therefore prayer may be read vpon a booke. Admit that Singing were a part of prayer / yet doth it not followe that all prayer may be read vpon a booke. But you speake like an ignorant man to say that Singing is prayer / seeing they are two diuers actiōs and exercises of the faith: the one neuer read for the other / nor said to be a part of the other through the Scriptures / but are plainly distinguished 1. Cor. 14. 15. what is it then. I will pray with the spirit / but p will pray with vnderstanding / I wil sing with the spirit et c. againe if you be sad / pray / and if you be merie sing Psalmes / psalms of ioy and psalms. I will pray / and I wil sing are diuers exercises of the faith / if a man should say reading a chapter Ian. 5. 13. of the scripture and prophesying were all one / were he not wise? But so euery part

part of Gods service is not prayer. I graunt we are euery where commaunded to singe Psalmes vnto God. And alleadged that place of the Epistle to the Ephes. 5. 19. Speaking to your selves in Psalmes and Hymnes and Spirituall songes/ etc. ad that of the Colo. onlie to this end/ that in Psalmes singing we do not alwaies speake vnto God/ as in those Psalmes which are onlie instructions and propheties/ in the 1. and 2. Psalmes you haue not one worde spoken vnto God. Again/ as all reading of the prayers in the Scriptures is not praying or speaking vnto God/ so the reading or singing of Psalmes I tooke to haue bene a speaking to our selves a stirring vp of Gods graces in vs etc. But I do not new/ nor did not then hold yt so/ in al Psalmes singing. And where you say I purposely left out the latter part in both places / which was this sing vnto God with a grace in your heartes/ the Lorde knowes I had no purpose to iniurie the Scripture/ nor maintayne an vntruth / But thought we might do those thinges with a grace to God in our heartes/ which were not properly ad directly a conuersing by thought ad worde with him alone/ but one thing might haue kept you fro crying out/ here sie/ in that I added this/ that I would not stand vpon that reason/ but desired to knowe yt furder. But how vnwisely could you number this for an heresie mapntepned of vs al in your Epistle/ that we should denie that Psalmes should be songe vnto God. The Lorde keepe me fro such error. And a woofull Philition you are/ if I had bene in such error. For the 102. Psalme I neuer denied : but that yt was a most excellent Psalme penned by Daniell or some other P A O P H E T / ad giue to the whole Church to be songe or read as other Psalmes/ in the forme of prayer: But you must proue that the Church did vse yt as you say/ to read yt ouer for praying/ or were commaunded so to do. This is proof enoug thep did not/ because yt is a Psalm. Now thoug the Church speake manie tymes in the singula number/ yet it is expressed in some other verse that yt is so. But now admit that you could proue that the psalmes were read insteade of or for invocatio/ which you shall neuer be able to do/ it doth not followe that mens writings should be brought into the assemblies and read for prayer. The 6. of Robergs I haue answered before: Fro the 92. Psalme you reason thus. If the psalmes & other formes of prayer in the Scriptures were read or said by rote the verie forme of wordes for praying/ The reading instead of or for praying. Here you durst not set your assumption/ it was so false/ which should be thus. But the Psalmes & other formes of prayer were read for praying &c. This I shewed you was verie untrue/ thep were neuer commaunded so to be vsed/ nor neuer so vsed. My proof was this/ they are giue by the holy Ghost for other vses/ as singing/ reading/ etc. ad not commaunded anie where so to be vsed/ so that you do but caull/ not hauing one proof for all your shameles assertions. Now where I demanded what this made for your liturgies, ad reading mens writings for praying/ except you would make your owne writings of equall authoritie with the Scriptures/ You aswere/ That if I denie the consequence/ it was lawfull to use the Psalmes/ therfore mens writings/

then

the I wil shut out all praier/ eue the praper of the Pastor. See pour ear
 nall handling/ shuffling/ and cōfounding Gods ordinance: Doth yt sol-
 lowe that because mens writings may not be brought into the publique
 asssemblies/ or there read for praying/ therfore the praier uttered by the
 liuely voice of the pastor should herbie be excluded: this your shift was
 answered in the first Argument/ pour cabils are stale/ pou are againe con-
 vinced. Touching the other matter of cōing phrases ad formes of prai-
 er by rote/ to say ouer certaine number of wordes / yt is popish and a
 nicere euasio/ and bewrapeth your ignorāce in prai-er. In this pou haue
 granted me that he which prayeth not with a feeling of his present want
 of his soule/ but saith ouer certaine number of wordes of custome or af-
 fectatio/ he is an hypocrite/ which is true/ proved. Mat. 6. 7. Now by this
 examine pour daylie/ monethlie/ annuall etc. saying ouer / nay reading
 ouer certaine wordes/ euery tyme the same/ as pou are stinted. It is plai-
 ne the sacrifice of fooles/ Ecclesiastes. 4. 17. The two pointes wherein
 pou protest so willinglie to agree with me were these. First whether on
 ly such praier as were made without the booke / were accepted of
 Gods childre. Secondly whether the same spirit teacheth vs to pray/
 that taught the holie men of God before tyme. You grant both these/
 but that you would seeme to alter the first question : wel then/ Gods
 owne spirit that taught the to pray without a booke/ or stinting of wor-
 des/ teacheth vs so to pray now/ and in the action of praying giueth the
 mouth to utter what the heart desireth / moved with the same spirit.
 Still then after pour long shifting to and fro/ I trust you will stand to
 pour first wordes/ that pou never read in the Scriptures anie cōman-
 dement for reading of praier. Secondlie/ to say ouer certaine numbers
 of wordes or phrases of the Scripture of custome or affectatio/ without
 feeling of/ or asking for our present wantes/ is hypocresie. Therfore I
 will conclude as I beganne/ myne Argument standing good/ that / To
 do any thing in the worshipping of God wero of we haue no warrant of Gods
 worde/ is spume. But read praier haue no warrant in Gods Word/
 Ergo. etc.

The third Argument.

*We may not in the worship of God receaue anie tradition which bring-
 eth our libertie into bondage. Read praier vpon commandement
 brought into the publique assemblies, is a tradition that bringeth our
 libertie into bondage. Therefore read prayer &c.*

The Minor is thus proved/ that God hath left it in all mens freedo-
 me to pray as the present occasion requireth and the spirit giueth utter-
 ance/ according to his will. Againe no man hath power to commaunde
 ante thing in the worshipping of God/ which God hath not cōmanded etc.
 Marke. 7. 7. 8. 9. Mat. 15. Gal. 5. 1. etc.

G. Gifford.

I say it is ungodlie and neere unto blasphemie, to affirme, that pre-
script forme of prayer is a tradition bringing our libertie into bon-
dage &c. my reason was & is, that the Lord by Moses prescribed
a forme of blessing &c. Nom 6. the Prophetes in the Psalmes have
prescribed many formes of prayer. Our Sauour Christ prescri-
bed a forme of prayer &c.

I. Greenvood.

Here is a greate storme / and pee nothing but wunde. If you were in
Caip has his place you would either haue rent your clothes for zeale / or
els condemne me before you vnderstand what I say. As yt simple dealing do
you thinke to say / I hold it a bondage breaking our libertie, for the Lord by
Moses, the Prophetes, our Sauour Christ also, to set downe a forme of prayer
or to prescribe a forme of prayer? Did you not see that the 2^d mo^r Propositioⁿ
speake of the reading for praying / and not of the forme of prayer? Agayne,
of the commandement / wher by men are compelled to reade instead of praying?
Did you not see that these wordes brought in to the publique assemblies, did
specifie the matter to be mens writings to be read in the assemblies as a
worship / pea inuocation of Gods name: which is a grosse mockery. Not that
ther is any Commandement to reade ouer thoir formes of prayer mentioned
by you for praying: and so the Commandement so to reade them for praying is
an abuse of them / and a Commandement of men and not of God &c. But
that much more odious yt is to bring in mens writings into the publique
assemblies / proued vnlawfull in the first argument / and then to commit
Idolatrie with them by reading them instead of praying / and that to copell
men by Commandement wher God had set no Commandement so to use
them / was a byring in all men into bondage of popish traditions. So that
your common recitall of these places of Scripture is abuse of them / and you
do but palinodion canere. I thinke if you get st. Iohns gospell about your
necke as the Papists / you wil thinke you haue religion prouough. The more
fearful is your Apostacy / you pproceede from euill to worse.

G. Gifford.

About the Commaunding a pre script forme of prayer to be used,
our Church doth agree with all godly Churches, yea the reformed
Churches haue and do practize the same. here therfore I wish the
reader to obserue that you Brownists do not only condemne the
Church of England, but all the reformed Churches what soeuer, and
can be no other but Donatistes.

I. Greenvood.

I Trust

I Trust your madnes will appeare to all men / the pypson of Aspes is
 vnder your tongue: he that cannot rule his tongue his Religion is in
 bayne. Shall I in your heate be pressed with multitude of Churches? the
 heate what the Lord saith / Thou shalt not followe a multitude to do
 Exo. 23.2
 until we have the worde amongst vs / we shall by that worde be either ius-
 tified or condemned. Then either proue your matter from the Scriptures.
 or els giue care to the Scripture. If those Churches you speake of / bring
 mens writings in to the publique assemblies / et in force them to be read
 for praying / I would see their warrant / we beleeue not because men say so or
 do so / but because God speaketh: And where he speaketh / all men must be
 silent. You may at euery other Countrey as you wil / I knowe not their estate /
 but your drudger p. instead of true worship / is lothsome / the Priest with his
 masse-booke / and begger with his clappish canuze ouer the water noster
 for their bellie / which is your com-mon worship / with other trinkets. We
 shall speake of a Language in due place. Here you breath out your accustomed
 spes / scalders / and railings. First you terme vs Brownists and Donatists /
 wher-as I neuer conuered wit the men / neyther writings: I detest Do-
 natius his heresies. And if they had beeing instruments to teach vs a true truthe
 we were not therfore to be named with their name / we were baptized into
 Christs. Browne is a member of your Church your brother / and all Brown-
 ists do frequent your assemblies.

And here you wisly the reader to consider / that I condemne all reformed
 Churches do I condemne all Churches for repprouing a sinne by Gods word
 whay nor the true Churches (if they were such) err: Did I affirme at any
 time that they were not true Church that vsed read prayers / remember your
 self / you knowe who is the Father of such vntruthes. But because your Con-
 science bare you witnesse you had wrongfully charged me / and for me / all
 true Christians: you bring yt in by necessari consequence thus, you affirme
 say you / prescript formes of prayer brought into the publique assemblies to
 be the changing the worke of the Spirit into an idoll, a tradition breaking
 Christian libertie, a deade letter quenching the Spirit &c. and therefore most
 detestable. But all reformed Churches receiue and vse it &c. therefore. You
 reason well to bring the Church into contempt / your mouth is open and ton-
 gue whet as a sword therunto. If the proposition be true / drawe what con-
 sequente you wil / it is yours an not mine / if the doctrine be true / yt is Gods
 worde that giueth sentence against the sinne. And if you haue any sparke of
 grace / procure that we may decide the truth with other Churches. Dost it
 followe that because imposing of mens writings to be read for praying is an
 vniuersal sinne / therfore they that vse yt are no Church? If I should say so /
 I should mislie be called an Anabaptist.

And here you accuse me to pleade for such a freedome in the Church / that
 nothing be receaued which is imposed by commaundement. Abaddon is
 the Father of such Prophets. Dost yt followe that because we would haue
 the Church free from all traditions of men which haue no warrant in Gods
 worde that therfore we would not receaue Gods ordinances by Commaun-
 dement. That we ought to receaue nothing by Commaundement in the

worship of God/which God hath not commaunded/the second commaundment with the Scriptures I haue rehearsed/are euident. Deut. 5. 32. 33. Mat. 23. 2. 3. Gal. 4. 7. Collof. 2. 20. But seeing your self graued/considering all the world cannot lay a Commaundment to bring their owne inventions into the assemblies/where God hath laide none/ but forbidding you to come to your former places of Scripture to wast them as before/where your collections are but vaine repetitions of that which hath bene comanded before. Moses/the Propheets etc. prescribed formes of prayers/therefore men now may thrust their writings into the publique assemblies: Your Argument is denied: and yet here is no warrant for the reading them ouer for prayer.

G. Gifford.

The Church hath power to expounde those prayers mentioned in the Scriptures, and to apply them to their seuerall necessities &c.

I. Greenwood.

If you meane by expounding / the breaking by off them by doctrine, and by doctrine and prayer to apply the to the seuerall uses of the church by such voyce/ far be it from me to thinke otherwise. But if you meane by expounding/ to make homilies vpon them/ or liturgies by writing to be thrust vpon the publique assemblies/ you are wide / and now iustifie homilies instead of preaching/ and written prayers instead of praying: shew your warrant: The Churches power is limited by the word.

G. Gifford.

When the prayers be framed and composed of nothing but the doctrine of the Scriptures, and after the rules of true prayer, nothing is brought in which God hath not commaunded.

I. Greenwood.

This might haue come in before your sayings/ but you saue it was too silly/ where is that commaundment of God/ that all mens writings in forme of prayer agreeable to the Scriptures should be brought into the publique assemblies/ your bare worde is not enough to put it to silence. And when you haue got them into the Church/ you must prove that God hath commaunded they should be read for prayer.

Where I said our Saviour Christ neuer vsed the wordes when he praied/ of that forme of praier he gaue to his Disciples/ nether commaunded his Disciples to say ouer these wordes / nether do we reade the euer his Apostles did use them / or enforced others to vse any certain number of wordes/ you say I speake vnto you. For say you the Disciple desired him to teach them to pray/ as Iohn taught his Disciples / and he commaunded them/ when you pray/ say Our Father/ etc. Luke. 11.

and S. Math. an Apostle hath deliuered the same to the whole Church.^{2;}
 I answer I haue never heard that Iohn Baptist taught his Disciples
 to say ouer certepne wordes: nether can yt be gathered by our Saviour
 Christes answer: for he answered not alwaies their verie demaunde
 according to their wordes: but therbypon tooke occasiō to instruct them
 as he sawe neede. And I haue proued by the 6. of Math. that our Sau-
 iour did not commaunde them to say ouer the very wordes when they
 prayd: for the word *houtos* in Mathew signifieth after this maner: A-
 gaine that Math. recordeth not the very number: or the very same wor-
 des that Luke doth. And now I reason thus: if Christ had commaunded
 those very wordes to be said ouer in praying: then we must alwaies whe-
 we pray say ouer those wordes: for in Math. he saith when you pray
 pray thus: Our Father etc. The word when sheweth that this com-
 mandement is to be obserued at all tymes: And then the Apostles sin-
 ned in praying other wordes Acts. 4. 24. 25. Furder yt being the most
 summary forme of prayer/most ample/most perfect etc. if those wordes
 were commaunded to be said ouer: then we ought not to vse any others
 for he is accursed that bringeth not the best offering: he hath. Malach.
 1. 14. By all these yt is euident that our Saviour nor his Euangelists
 tyed no man to the very wordes saying ouer / but according to that for-
 me and those instructions: and now leaue of your popish dreames. Yet
 you would make me belieue I reasoned thus: that the Apostles did not
 nether our Saviour himself: nor anie that we reade of / vse these wor-
 des in prayer: therefore they did not use yt. Nay I said they did not vse
 those verie wordes in their prayers / but vsed other wordes according
 to their particular wants/as our Saviour in the 17. of Iohn is said to
 do: therefore he nether vsed nor commaunded others to say ouer those wor-
 des. And so I may well conclude/ that to impose certaine wordes to be
 read or said by roate for praying/ vpo the church/ especiallye mens wri-
 tings/ is an intollerable pride/ euen a setting of men in the place of God:
 Also to vse them or bowe downe vnto them in that order/ is sinne / and
 breach of Gods lawe.

The fourth Argument.

Because true prayer must be of faith, uttered with heart & liuely voice:
 It is presumptuous ignorance to bring a booke to speake for vs vnto
 God &c.

The fift Argument.

To worship the true God as he an other maner then he hath taught, is
 Idolatrie. But he Commaundeth vs to come vnto him, hea-
 uie laden with contrite heartes, to cry vnto him for our vran-
 zes &c.

Therefore

Therefore we may not stand reading a dead letter, instead of powring fourth our petitions.

The Sijxt Argument.

We must striue in praier with continuance &c. But we cannot striue in praier & be importunate With continuance, reading vpon a booke. Therefore we must not reade when we should pray.

G. Gifford.

These 3. Iioyned together as hauing no weight, you say I answere by plaine contradiction without Scripture &c. And after wardes, is not my bare deniall as good as your bare affirmation: &c.

I. Greenwood.

Tap your selues and wonder/they are blind and make blind. Is ther any doctrine more spirituall/ amenable more inculcated by the Holy Ghost/ then this accessse vnto God in the mediation of Christ by his owne spirit/ to make our mindes knowne vnto God, to offer vp the fruits of his owne spirit in vs, and fetch increase from him by this secret use of true imortallity with the heart and voice: This colloquie with the highe maiesty of God, is it a matter of no weight to learne to discern betweene these exercises of the spirit/ and to exercise his graces aright according to his will? Rightly is it said/ the wise dome of God is foolishnes to the naturall man. But Mr. GIFFORD will say he graunteth the propositions true and weigheth matters, in the Assumptions that be so frivolous/ and as he saith a litle after/ ridiculous: wel/ let them be weped. 1. That reading instead of praying is not a powring forth of the heart by lively voyce. 2. That it is a quenching of the spirit/ to reade an other mans wordes vpon a booke/ in the very action of powring fourth our heart as we pretend. 3. That it is not an vnbordring of a contrite heart by faith/ but an ignorant action to reade for praying. 4. That we cannot striue in prayer/ continue in prayer/ be importunate &c, by reading vpon a booke. These are the matters he toucheth of so litle weight, the bare deniall and contradiction wherof he holdeth of such credit/ that it must suffice for answere/ seeing he saith he hath before proued the vse of reading. See here he calleth it the vse of reading: he could not say that reading is praying/ neither that these two exercises of our Faith can be vnto both in one instant/ as one action. I haue shewed that profane and anagnosis/ praying/ and reading/ are diuers actions both of the minde and body: let the reader consider what weight then this matter is of/ to talk with the pining God.

But for the benefit of such as haue grace to fauour the things that are of God, I will a litle illustrate these Assumptions / at least some of them. 1. That pt is a quenching of the spirit to reade an other mans wordes vpon a booke when I should powze fourth mine owne heart / the word pt self must be considered / the Apostle commaundeth saying 1. Thessalonians 5. 19. extinguishe ye not the spirit. Now to suppress and leaue vnttered the passions of our owne heart by the worke of the spirit / giuing vs cause of prayer / and instead thereof to reade an other mans writing / I doubt not wilbe founde and iudged of all that haue spirituall eyes to see / a quenching of that grace. yea in that action / the reading hindreth vs from pleading our cause with God / according to the occasions we see in our owne hearts. And by not teaching men to drawe out the graces of God in the / to offer by the sweete incense of his owne spirit in prayer / but an other course deuised by fleshly pollicie / the people growe in such Atheisme / that they learne not all the dapes of their life to lay open their owne soule before the Lord in prayer. How much moze then / by imposing stinced wordes to be read in the whole assemblies instead of the liuely graces / making pt a sufficient ministration to reade ouer such beggarlike ware / do you abandon Gods spirituall gifts / and make an assemblee of Atheists in most places of this land / yea in the best assemblies you compell such ware to be read / when and where the liuely vopres of Gods present graces I should only be drawe fourth as an holie odour vnto the Lord. yea I appeale to the consciences of all that feare God / if this haue not brought the land generally into Atheisme / that not one amongst an hundred can call vpon God.

2. That it is an ignorance to presume to come into so neere a conuersing with God / and to do one action for an other / so offering the sacrifice of fooles / let pt be sufficient proof that reading is not praying. That pt is presumptuous / to bring such lame sacrifices when you know to do better / let pt be considered whether you would so vncircumspectly / and carelesly appoche to the presence of the Prince or any noble personage. Then if he be our Lord / where is his honour / his feare etc. when we will teach men and compell me to do they knowe not what in his sight / and to offer such lame sacrifice. The Priestes themselves care not what offering they bring him / Malach. 1.

Thirdly the reading prayer can be at no hand a strining in prayer / for the worde agoniso which is read Rom. 15. 30. signifieth to contend in seruency both in minde and worde / to preuaile with God as Iacob wrestled with the Angel / and said / I will not let thee go except thou blesse me. Genes. 32. 24. 25. 26. such strift you shall see through out the Psalmes in the prayers of David and the Prophets / alas / howe this should be performed eether in seruencie or continuance / let the wise consider.

4. For importunacy and continuance in prayer / whereof we haue many preceptis / let the worde be looked vpon / which is proscartareo to insist by perseverance etc. as we see our Soueraine Christ make plaine vnto vs by a parable Luke 11. 5. 6. 7. 8. and Luke 18. 1. 2. 3. 5. 7. now I shall not

God attende his elect which eue night and day? Experience we see in Moses/who when he lifted vp his handes to heauen the Israelites so long preuayled: Exod. 17. You can not make your read prayers serue in this vse with all your diuises. For how would you effect this/ except to make the Priest reade till he sweat againe/with vaine repetitiō/and the people that vse such stunted prayers to say the oft ouer / as the Papists their fiftene Aue marias and fūe Pater nōsters as a cure of al their grieues. By this litle I haue spokē/pt may appeare (though the Lorde knowes) I am a mā of bucircumcised lippes/neither able to vtter that God giueth me by faith to see in these high thinges/neither yet cōprehending ante title of the excellēcy of the pet I hope pt shal appeare to Gods children/how odious your marchandize is in Gods eyes/and howe you make the ordinaūces of God of true prayer/of none effect/by your traditiōs he ouly appoyning the liuely graces of his owne ministrie/ and such as haue giftes and are caled therunto/to be his mouth vnto the people and the peoples mouth vnto him in the publique assēblyes: you inuent a newe worship and extinguishe his/which maketh me fall into dissolutenes and bloudie tyrannie against his Sainctes.

And where I alleadged that Paul would pray with the spirit and vnderstanding/and therfore not by on a booke/you answer that Paul had no such neede of a booke as other men haue. But if you had looked vpon the text better/you should see / that the Apostle in his owne person teacheth what ought to be done in all Churches and of all men/ And that he there taketh away the abuse of spirituall giftes: 1 Corin. 14. 5. and in the same Chapter sheweth that this and all other his doctrynes are commaundements of God. vers. 37. nowe either God prescribeth two wayes to pray/or els your reading for praying is a devise of mā. But your self haue confessed there is no commaundement to reade prayer for praying. Yet here you cauill with your stale shift / that Paul taught others to singe Psalmes vpon a booke/which is a meere euasione/seeing singing is not praying. The same Apostle saith to all that are borne of God/because we are sonnes God hath sent fourth into our heartes the spirit of his sonne which cryeth Abba Father. So that althoug we haue not like measure of grace/ yet if we cannot pray we haue not the spirit of God/ Gal. 4. 6

I alleadged as you say a reason here why prayer read cannot be true prayer. In reading we fetch the matter from the booke which moueth the heart/In true prayer we fetch the matter from the heart which causeth the mouth to speake. Your answer is/that this is a most ridiculous vanitie/for tell me (say you) this/when we bring fourth in true prayer matter from the heart which causeth the mouth to speake/hath not the heart bene first moued with the worde of faith/etc?

Let men here witnesse with me/what cause I had to esteeme you as a shomer/Againe/how emptie you are of anie spiritual fauour. And here you haue no answer to giue/but as he in certaine questions: First whether when we bring fourth in true prayer/etc. the heart hath not bene first instructed. To this I answered/that againe you confesse the

reading pꝛaper vpon a booke is not pꝛaping / but an instruction of the heart to pꝛape. If pou would stand to this / we should not neede haue so much labour / and all the places of Scripture which pou haue alleadged for to pꝛoue reading pꝛaping / haue beene meerly wrested by pou to de- reauce the simple. Wel (say pou) but if the heart be first instructed befoꝛe it can vtter matter in pꝛaper / whie map not the heart againe be moued with hearing oꝛ reading the woꝛde / and so vtter pꝛaper. Yes I graunt / and still pou graunt me / that reading is not pꝛaping but moueth to pꝛa- per: Then all your assemblies that haue no pꝛaper but reading pꝛaieꝛs / haue no pꝛaper at all / ad all that vse read pꝛaieꝛ for pꝛaping do not pꝛa- pe but mocke with God. See if your Ordinarie will here be pleased with you: Yet pou would denie all this with the same breath by a shifte / saying: The heart is moued whe one heareth the pꝛaper of the minister and presently sendeth fourth pꝛapers togeather with him. I trust pou will not say that the heart of the hearer pꝛapeth one thing / and the Mi- nister an other / againe the pꝛaper of the minister is the pꝛaper of the people / by Gods ordinance / whiles they thinck one thing / and are mett to one end / for auoyding confusion one speaketh / yet al pꝛap togeather one thing. But the minister map as well pꝛeach and pꝛap / oꝛ reade anie chapter and pꝛap / as reade pꝛaieꝛs / and pꝛape both in one action of the minde and voyce / which were strange. Your cauill then / whether the heart map be moued / and pꝛap / both at once / is taken awape / setting pou graunt reading and pꝛaping / two seuerall exercises of the heart and voyce / which cannot be perfoꝛmed at once with liuely voyce. The con- clusion is then / that either ye must fetch the matter out of your booke whe pou reade pꝛaper / and so do not pꝛap for the particular waits wher with the heart is moued and pꝛessed befoꝛe pon come / oꝛ els pou pꝛap not with liuely voyce at al / when pou read. The Lorde then hauing taught vs to bꝛeake by our owne hearts / and pouꝛe fourth our owne petitions with heart and voyce / geue grace to all his people so to wor- ship him.

We must pray as necessitie requireth. But stinced prayers cannot be as 7. Argu. necessitie requireth. sherefore stinced prayer is vnlawfull.

To this I answered, approuing the Proposition. And in the Assumption I did distinguish of matters to be prayed for: as that there be shinges necessarie to be praied for at all tymes. and of all men: of these a pre- script forme may be vsed at all meetings of the Church. there be matters not at all tymes needfull to be praied for. for such there can be no pre script forme to be vsed continually. &c.

G. Gifford

I haue pꝛobed in the first Argument / that no mens writings are to be brought into the publique assemblies / for there the liuely

I. Greenwood.

Dij

graced

graces of Gods owne spirit and Cononicall Scriptures only must be heard : In the Seconde / the unlawfullnes of reading for praying / In the thirde / the unlawfullnes to impose any thing by comaundment / that God hath not comaunded. And here we shall handle in few wordes the end of your stunted prayers. Your distinction is far differing from the wisdom of the spirit / for though many thinges be at all tymes needfull to the publique assemblies / yet stand not the assemblies either at all tymes / or anye at all tymes in the same neede and feeling of them / or fittnes to receave them / so that except you can make all assemblies in the same want of such thinges as are alwayes needfull / or anye at all tymes / in the same preparednes to aske / and vse the that be needfull / you can make no stunted prayers for them. Give eare then to the Scripture in this

Ja. 4.14

pointe 1. Corin. 2. 11. For what man knoweth the thinges of a man, if not the spirit of man which is in himself, &c. Agayne, who knoweth what (shalbe) to morow? Whiles you then thought to have founde out more then the only wise governour of his house sawe needfull for his wof hip in his Church / and of everie soule / you have lifted up your self into his seate / and taken the office of his spirit upon you / who seareth the heartes and knoweth the repnes / and teacheth his people how and when to aske / according to his will and their needs. Rom. 8. 26. 27. also the spirit helpeth our infirmities, for what we should pray as we ought we know not: But the spirit it self maketh request for vs with sighes & groanes which can not be expressed: Yet searching the heartes knoweth the meaning of the spirit / because he maketh request for the saints / according to the wil of God. And wher you say then / that if we march the prescript forme of prayers of all Churches / we shall see this regard / that nothing be left out which is necessarie etc. This bewrayeth your shallownes / the wisdom of the flesh is foolishnes with God: who hath searched the depeth of Gods spirit / or knowne the minde of man: who can prescribe the estate of all Churches / and what ever moment is needfull to be prayed for? Obvious then is such dross of a fleshly mans heart.

Math. 3. 7
and 11. 24
7. cor. 2. 10
and 3. 19

Your second provision / that nothing be prayed for in your liturgy that falleth seldom out / but they are limited to the time. Your Church hath not this provision / you compel men to pray against thunder and lightning at midd winter / and in your most solenne feastes against sodaine death: But the truth is / till you amend your wayes / God will accept no sacrifice of you / much lesse requireth this at your handes / to do more in his wof hip then he hath commaunded.

And where you say in the Church of England the preachers are not limited touching the matter of their prayers / it is not true / you are all sworne to your parous, howsoever / you may omit some of it for your Sermons / and under pretext thereof / what part you will. And whyp is ther not a forme for prayer prescribed / to be used after and before your Sermons? yea it because the text is not alwayes the same / or that the speaker is not in like fittnes / or the auditozie in the same preparednes? I assure you these thinges might be sufficient cause why you cannot use

alwayes

alwaies the same wordes/and pray according to your necessities / and even so standeth the case for al other affaires in the Church. The disposition of the soule and the distresses therof continue not in one state one howre. But let me tell you whie you haue no forme of prayer for your preachings: In manie of your parishes / or (as you would haue them) Churches / Sermons are of those rare things / whereof you saie ther can be no prescript forme of prayer / yea your liturgie approueth a ministration and sufficient administration without anie doctrine / which sheweth yt came out of the diuells forge / and not out of Christes Testament.

But seeing you would take vpon you to set so manie prescript formes of prayer / as ther is things necessarie for euery assemblie to pray for / wher Christ hath set none / And if yt were a thing so necessarie to haue prescript wordes at the administration of the Sacraments / I askeed you whether our sauour Christ had not forgott himself as you thought that when he commaunded his ministers to go preach and baptise / and shewed them the wordes of institution / and the Elements to be vsed with all things therunto needfull / he did not prescribe some forme of wordes for prayer in particular : In the tabernacle euery thing was prescribed / so that ether such formes of prayer are not necessarie / or Christes Testament hath some wants. To this you answer / that yt is not of necessitie ther should be a sett forme of prayer prescribed for the administration of the Sacraments: The minister may contriue prayer / etc. Hold you to this / that it is not of necessity: you will denie it againe the next Argument. Well here you graunt / yt is not of necessity / But you haue not answered me / till you tell me whether you hold it necessarie or no: If pl be at all times necessarie / the Testament is not perfect. Again do you not hold yt of necessity / when you excommunicate men / and depose your ministers for not observing yt: But you saie / yt is for conueniencie. If it be a part of Gods worshipping / and all tymes conuenient / then is it necessarie / and if yt be not necessarie / put such conueniencie in your cornerd Capp / or surplus. Howe if yt be necessarie at all times / you must proue yt is commaunded in Gods worde / or els say that all things necessarie in Gods worshipping be not cōtēpned in Gods worde / which were blasphemous and papisticall to affirme. To this you graunt all things necessarie and conuenient are contēpned / and as he if I be ignorant that ther be manie things contēpned in the scriptures / that are not expressed in particulars / but be gathered from the generall rules. No / I am not ignorant of this: but if it may be gathered ether by expresse wordes / or by general rule / that ther should be prescript formes of prayer for the administration of the Sacraments / or anie other particular action of the Church / then must yt be so of necessity / because God hath commaunded yt / though not in particular / yet in generall rules: But you graunt yt is not of necessity: therefore yt is not commaunded in particular / nor contēpned in anie generall rule.

Yet you demaunde of me / if one should object that ther were not cōmaundement in the Scriptures / nor example for anie prayers to be

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made at all before preaching etc. I would say he should spe against God/
we have both. For the Apostle sheweth yt was the chief part of their
office to perdue in the worde and praper. Act. 6. 4/1. Cor. 14. and 1. Tim.
2. 1/ Acts. 2. 42. besides/ all things are sanctified vnto vs by the word and
prayer. And because they neuer used doctrine in Church but praper weth
before/their meetings is said to be vnto praper. Some things ther are
I graunt that are not prescribed in particular/ and yet are commaun-
ded by general doctrine/as baptisme of Infants. But whatsoeuer is
commaunded either in particular or necessarie collections from general
rules/are of necessitie to be obeyed/ as the commaundements of God/
and may not be altered/ but your particular formes of prescript wor-
des haue no such warrant. Nowe seeing you would haue no prescript
wordes of praper for the minister to vse before his preaching / nor of
necessitie for the Sacraments/ and haue none for excommunicatio/ etc.
I wonderd wherof your Portu is made/ and wherto yt should serue/
except for churchings and burials and such popery/ wherby you leaue
the commaundements of God to sett by your owne traditiōs. And here
byon I demaunded wherupon you would make your stined and sett
prapers. You marueile I should besy babling and make such questions
you meane about your babling worshipp. You sape of the particulars of
the Lordes praper. I demaunde nowe againe / whether you can num-
ber the starres of heauen/or the sandes of the sea/if not/ much lesse the
particulars of the Lordes praper/ There is medicine/ and direction of
praper for euerie soule/and enerie distase therof to be drawen fourth by
doctrine and praper as the need requireth. you would sett a liturgie vpo
some thinges/and compell me therunto euerie meeting/which were no
thing els but to seale by the fountaine / and send men to the dyne pitts
of your execrable deuises/ from the whole fountaine/ to a pitcher of wa-
ter/ from the liuely graces of doctrine and praper/ to your owne writin-
ges. Paul commaunded to pray for Kings and Princes/ yet bounde no
man what wordes to vse. The Lord geue you repentance of such pre-
sumptuous saine/ as to alter his worship. If you cannot knowe the esta-
te of the soule before hand/you can make no formes of wordes for yt.

1. tim. 4. 5
1. Cor. 16. 13
10.

1. Tim. 2.
1. 2. 4. 5

3. argu.

G. Gif-
ford.

*Read praiers were deuised by Antechrist, and maintaine superstition
& an Idoll ministry: therefore read praiers & such stined service
are insollerable &c.*

*Antichrist deuised manie blasphemous wicked praiers. But to say that
the reading or following a prescript forme of praiser was his, is most
false, for there were Liturgies in the Church of olde, before Anti-
christ was set in his throne &c.*

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The Scripture neuer inforced to reade prayers for praying / neither stinted by what / or how manie wordes to vse / neither is the forme of prayer prescribed in the Scripture / anie deuise of man. Let vs then hold these two to be the matters in hand / the one / reading in steade of praying / the other / stinting and limiting by a written liturgie, what and howe manie wordes to pray / with all other such prescriptions as pour liturgie conteyneth. All may be affirmed antichristian which is not warranted by Christes worde: Yet pour liturgie, is eue from that Antichrist lifted vp into the thzone pou speake of / as may of all men be seene that will compare it with the Portius: And (as I haue heard) the Pope would haue approued of pour liturgie, if it might haue bene receaued in his name. Nowe we haue proued in the discourse befoze / that reading for praying hath no warrant from Gods Worde, which maketh them two seuerall and diuers actions euery where.

Here then we must consider something for an other liturgie, the Christes Testament, which we shall find to be nothing els / then an other Gospell. And because Mr. Gifford saith ther were liturgies in the Church befoze Antichrist was lifted vp into his thzone (which I will not denie) I would haue all men vnderstand that I do not go about to proue the Church no Church that hath a liturgie (as mine Arguments are faillie wrested to that purpose) but to proue the unlawfullnes og such liturgies (trust vpon mens Consciences / is onlie my determination through Gods assistance. The worde liturgia signifieth publicum munus, ergon Laou, the worke of / or for the people: that is the very execution of the ministeriall actions in the Church / according to the worde / of all the officers therof that is the practise of those ministeriall duties prescribed by Christ / we may euery where reade. In the first of the Gospell of Luke the 23. verse it is said. And it came to passe that when the daies of his ministration were past he went home to his house, meaning Zacharias: where we see the worde Leitourgia for his execution of his ministeriall function. Now this Leitourgia of the newe Testament / is euen the rule and function prescribed by Christ / for the publique actions to be donne in his Church: which liturgie of Christ is perfect / and he pronouncd accursed that addeth any thing thereto / or taketh any therefrom: yea all me are bound to keep the true patterne therof / without alteration or immouing any part of the same: it is called a commaundemēt to be kept without spott / till the appearing of our Lorde Iesus Christ. Nowe / to make an other leiturgie, is to lay an other foundation / and to make an other Gospell / not that ther is an other Gospell / but that ther are some willing to peruert the Gospell of Christ. The pour leiturgies to which pou are sworne / and by which pou aduunster / being (as pou cannot denie) an other leiturgie the Christes Testament / is plaine an other Gospell / for the Canons and rules pou prescribe and impose are such as he hath not prescribed or commaunded / or at the best / a transforming of his ordinances / Now if pou should say / pou do nothing but make lawes of particular thinges collected fro the scriptures / ad with that followe impose pour liturgies, we haue shewed

Gal 1.8.2
1. Cor. 13.
18.19
2. Tim 1.13
1. Tim 6.14

shewed the unlawfullnes of bringing anie mans writings/as rules into the Church. For the explaining of the whole will of Christ / so far as is meet for vs he hath giuen vs his officers to administer / according to his liturgie by liuely voyce/and due executiō of all things by one rule. Making then a newe liturgia, you must also make a newe ministerie/ for Christs ministerie cannot administer after a counterfeit liturgie. And that Antichrist was the theif Inuouator of this liturgie(howsoeuer the thing might be long a working by litle and litle) yt is plaine when he is called Antikeimenos, that opposite man/ or laier of an other foundation. Now we must not make all liturgies beside the Testament/ of like wickednes or blasphemie / But how neere the most heynonnest poynt approach/ let him that answereth the other part of your booke witnesse vnto me.

2. Cor. 2.4

Nowe where I said you had confessed that you neuer read in the Scriptures any warrant to reade prayers vnto God/ you say now / I knowe I haue falsified your wordes. Surely yt would be knowe/ for I would not willingle so do/ your wordes you say were these / to your remembrance: God neuer commaunded a man to reade prayer vpon the booke: Is not this the same that I sape: you confesse ther is no warrant for reading prayer, is ther anie thing warranted in his word hip / that he hath not commaunded? Then you aske me if I will gather thus/ is it not expresse commaunded/ therefore yt is not warranted. Do you forget the wordes expresse/ to help your self to sape and vnsaie. I gatherd/ that because you said absolutly it was not commaunded/ therefore yt was not warranted. Here you come againe to shewe your ignorance in the Scriptures/ to say ther is not anie expresse commaundement to vse prayer before or after doctrine. And remember/ you here will haue it a commaundement/ and said before you hold yt not of necessitie.

G. Gifford.

There would sundry inconueniences growe for vvas of a Liturgie, or prescript formes of publique prayers.

J. Green Wood.

Still I must put you in minde of the wisdom of that gouernour of this house/ the builder/ beginner and finisher of our Faith/ Christ Jesus: he foresawe what inconueniēce would haue growne if either me or Angels should make newe liturgies, or other formes of prayer/ the he hath prescribed/ for the publique assemblies. Here therfore you charge him/ not to haue donne all things that were needfull / in not prescribing you more formes then he hath donne/ or not suffred learned diuines to impose their owne writings vpon publique assemblies / as rules for the Church/ and word hip vnto God. But see what the Scripture saith/ who hath knowe the mynde of the Lord, that he might instruct him. Again. wher is the wise, where the Scribe, where the disputer of this world, hath not God made the wisdom of this world foolishnes? To put you out of doubt then/ that we neede not any newe liturgie/ nor anie mens writings to be brought into the publique assemblies/ the Holie Ghost saith/ 1. Timot. 3. 16. The whole Scripture is Theopneustos, inspired

1. Cor. 2. 16
1. Cor. 2. 16

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spired of God/and profitable vnto doctrine/vnto impropoof/vnto correction/vnto erudition which is in righteousnes/that the mā of God may be absolute/perfect fully furnished vnto euerie good worke. Nowe if onely the Scriptures be Theopneustos, and sufficient to make Gods children absolutely perfect/euen fully furnished to euery good worke/what blasphemie is yt to say/sundry inconueniences would growe / if mens writings were not imposed vpon the publique assemblies?

And in this your wisdom/let vs see what is the chiefest inuenienter that would growe. You say euerie fraticke spirit (of which sorte there be many in the ministerie) would not onely be unlike themselves/ but varie from others. I answered/and still do / that the Papists haue not so weake a reason for their Idolatrous liturgies/Rubricks,& Canons. You say yt appeareth by all my Arguments/ how meete a man I am to iudge the weight of reasons alleadged by the Papists/ and others: well I am weake/ and you strong/ foolish/ and you wise / yet might you haue shewed me a weaker reason which they alleadge for their constitutions ecclesiastical/ as they call them. But my chief answer was/ wherby you might haue bene satisfied/ that if it were but in Phrases the ministerie should differ/ yt is no sufficient cause to ordeine liturgies. And if they offend in matter of doctrine or conuersation / the censure of the Church should help that. The first you graunt/ the second also you confesse/ that the Church should censure such thinges: But you say that are sundrie other differences in administration of publique prayers and Sacraments as in order and ceremonies which the Church is to haue regard of/ and not to leaue arbitrarie. All other ceremonies in Gods worship then Christ and his Apostles haue prescribed vs / are diabolical/ and not Apostolical. Then/ for all thinges donne in the Church in those publique actions/ the offenders must be admonished/ if they transgresse the rules of the word. And for the orders you speake of / you meane circumstances of time/ place/ kneeling/ sitting/ standing etc. of them that can be no further lawes/ then Christ hath prescribed/ that all thinges be donne to edifying/ in comelynes and decency etc. of these to set particular lawes/ were to breake the lawe of God/ which leaueth them in the Churches libertie as neede requireth/ to the gloire of God. In these thinges to do anie thing contrarie to the generall rules of order/ edifying/ decency etc. the transgressor is by those rules to be instructed/ admonished and censored.

Well/ here you haue made a faire hand / to make read prayers but a matter of order/ which is all the worship you haue / to bring in mens writings into the publique assemblies/ to make then ether rules to bind the conscience/ and so put them in the place of Gods booke/ or to read them ouer for praying/ is but a matter of order / well then put them in your cornered Capp / we haue enough rules for the ordering of Christs spouse/ without such Babilonish ware. Here you say mine experience is not so great as my boldnes. I passe not to be iudged of you/ yt is not like that the enchaunters of egipt should knowe the beaute of Sion: ther is a cloude betweene you and vs: we haue (blessed be our God) a

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pillar of fire before vs. An other faultt you say in my former reason / is /
that because the censure of the Church should redresse defaultes / therfo-
re ther needeth no leurgie. Hape take all with you: No fault cā be censu-
red that is not a transgression against the ru les of Gods worde , and those to
be censured by the doctrine and admonitions of the Church, therefore we neede
no leurgies. To the worde of God only / ought all mē to be bounde by
covenant / and for the transgressions therof only / to be censured.

G. Gifford.

*The Church hath this power, to ordeine according to Gods worde, & to
appointe such orders in matters of circumstance &c. as shall most
fitly serue to edification. And then these orders being establisht
the Church is to drine men to the obseruation of them.*

Greenwood.

First / in this your papisticall muddle / I must tell you / your reading of
mies writings for prayer / is a false worshipping of God / and not a mat-
ter of circumstance. And for matters of order and circumstance / which
are no part of the worship / ther can be no other lawes made of the / the
Christ hath made: As for ordeining of lawes in the church / tis to couer the
for vnwritten verities / and to make the lawe of God insufficiēt: nether
cā yt be according to the worde / to make anie lawe / that God hath not
made / but an adding to his worde / which is execrable pride: these your
wordes then (according to Gods worde) was but a cloake to couer the
grossenes of your position: for the worde / ordeine / or create lawes / is to
make some / that are not made before: let vs the see your cleane sentence
to be this / The Church hath aucthority in matters of order & circumstance
to make & ordeine lawes in his Church. for his worshipping: nowe see how you
contradict these Scriptures. Heb. 22. 18. 19. Proh. 30. 5. 6. euerie worde
of God is pure etc. put nothing to his worde least he reprove thee ad
thou be found a liar. likewise Deut. 4. 2. and 12. 32. and Gal. 3. 15. though
it be but a mans covenant / when it is confirmed / no man doth abrogate
it / or superordeine anie thing to it. And the second Commaundemēt for
biddeh anie such humane tradition in the worshipping of God: all the po-
pes trimckets might be brought in by the same ground: We would wil-
lingly haue seene your warrant for this doctrine / your bare worde is not
sufficient to impose other lawes then God hath made / by his Church.
This is the foundation of poperie and Anabaptistrie / to giue libertie to
make lawes in the worshipping of God. Yet you will go further / that such
lawes being ordeined and establisht by publique auctoritie / the disci-
pline and censures of the Church are to drine men to the obser-
uation of the same. By your iudgment our Saurour **CHRIST**
was an Anabaptisticall Schismaticke / that would not himself / nor his
Disciples / obey and obserue the traditions of the Elders : And what
saith he vnto pleaders for traditions. It is thus writt Marke 7. 5. the
asked him the Pharises and the Scribes, whic walke not thy disciples accor-

ding to the tradition of the elders, but eate meate with vnwashed hands. The he answered, surely ISAY hat prophesied well of you hypocrites, as it is written, this people honoreth me with their lippes but their heartes are far fro me. But they worshipping me in vayne, teaching doctrines mens precepts. For you lay the commaundement of God aside and obserue the tradition of me.

And to helpe fourth your euill matter / instead of proof from the scripture / you fall out into furious exclamation against them that desire on-ly to haue the worde practized: saying / who is able to imagine the innumerable diuisions and offences in the practice of your anabaptisticall freedom / in which you deny the Church to haue power to ordeine and impose any orders / lett all men iudge the benemousenes of this tongue / Christ pronounceth them accursed that add or super ordeyne any thing to his worde: and you pronounce iudgment of them / that onely obey his worde. Shall yt be said that Mr. Gifford holberth / that the onely practice of Gods worde would be the cause of innumerable diuisions and offences? This hath bene Satans old accusation in the mouth of the most enemies of Christs Gospell: now it must be Mr. Giffords accusation of Gods ordinances / to be insufficient vnperfect etc. fearfull is his Apostasy from that truth he hath knowen. I take it yt is moze like to be anabaptistry / to practise any thing without warrant of the word / to make their owne devises lawes / in Gods worshipping / then to do nothing but what God hath commaunded / within the limites of our callings.

For the frantick ministry / yt came of your owne wordes / that therefore you must needes haue a liturgie, because ther are manie frantick spirits in the ministerie: then I say it is like you haue a frantick ministry / that cannot be gouerned without an other liturgie then Christs Testament: For their great giftes you speake of: I will not compare with them.

My reason from the Colossians was that as the church there is commaunded to admonish their Pastor Archippus / if he transgressed / and to stirr him vp to his business / so all ministers that caused diuisions / contrary to the doctrine of Christ / were to be admonished and auoyded / if they repent not: so that the worde of God / and admonition by the same / if they transgressed / is the waye to keepe all men in due order / and not imposing liturgies vpon the church besides Christs Testament.

And where you collected thus / that if read prayers / and imposed liturgies be Idolatrous / thither wher will you finde a visible church / say you. I answered that the true Church might erre / euen in this popish / though not in like height of sinne. Then you desire / that the churches of England may find like fauour at our hand: to which I answered / let him that handleth that question with you / shew you / how your times therein errede other countreies / and persecute such as reprove you. Your church (as you call yt) cannot pleade ignorance. Your railing speeches / of blind Schismatiques / Donatists etc. bewray what sweet water is in the heart: if you cannot proue your church to be the establisshed church of C P R I S T / they light all vpon your self.

E ij

Ther

M. Barrowes re-
futation
discovers
etc.

There are none Schismatiques, but such as departe from the faith / shew wherein we haue transgressed / and will not be reformed. In the meane tyme you are Schismatiques from Christ / in that you practize the Statutes of omey. You charge vs with pride / for that you saye / we imagine to knowe moze then all the Churches vpon earth. This also hath bene Satans old weapon to deface the truth Iere. 18. 18. whyp maye not a simple babe in Christ see that / which whole nations haue not seene? we cannot but speake the things GODS Worde teacheth vs : if we speake trueth / you need not oppose that we iudge anie man / y^t is the worde of God shall iudge vs all / ad I saye / y^t is an old popish Argument to reason thus (all Churches do such a thing / therfore it is lawfull) except you hold with the Pope / that the Church cannot erre / which were blasphemous. You are not well pleased that I will not say it is no Church that hath a liturgie imposed vpon y^t / and because you haue so often slandered me / that I hold y^t so / you take great paynes to conclude it. I haue said that to impose mens writings / to be read in stead of praying / is to worship God after a false maner / that y^t is a devise of Antichrist / a deade letter / quenching the spirit / not of faith / Idolatrous la changing the worke of the spirit into an Idol / by reading our Christiā libertie / and so most detestable. By these speeches I condemne al churches sappou: this is not true / I condemne but the sinne. But you haue sayd I demp that to be the Church / that hath any thing imposed. I say you speake an open lye / and remember the iudgment of him that inuenteth and maketh lyes : And God giue you grace to repent / if you belong to him. Th e consideration of this our discourse / I hartelie comēde to be dulie ad by rightly wayed / of all that feare God / who graunt vs his grace to forsake any sinne / where it shalbe shewed vs / by how weake instruments soeuer y^t be reproved / and pardon me all my defaults / in this my hastie answer. Thus haue we seene the vnlawfulness of thrusting mens writings vpon publique assemblies / and reading instead of praying.

A generall Argument against their vvorship, in respect of their present estate, both of Ministers and people.

The prayers of such ministers & people, as stand vnder a false government are not acceptable, not only because they aske amisse, but because they keepe not his Commaundements:

The prayers of such ministers & people as be subiect to Antichrist are abhominable:

Those ministers & people which stand subiect to the Bishops and their Courts, are subiect to Antichrist &c. Therefore their prayers &c.

These

*These do concerne the third & fourth accusatiō, and therefore the answer
is included in the answer to them, yet I take exception against the
first, that the Church may be holden by force from executing Gods
commaundemens touching externall gouernement, and yet be the
true Church of Grd, I alleadged the Church that was holden captiue
in Babylon &c.*

I. Greenvood.

Here/after your accustomed maner/you offer me great wronge: first/
insteade of answer/ you alter the question very subtylie: then you
disremember my former answer/and not only so/but you haue net her let
my former aswere be aswered/noz pynted. This you alter the questiō/
and answer not/where the Propositio speaketh of a ministerie ad pro-
ple standing vnder a false gouernment/you say the Church may be holde
by force/from executing Gods commaundements in externall gouern-
ment/wherof I neuer doubted: what is this then/ but to decreaue your
Reader/both to iudge sinisterlie of me/ and be drawen from the truth
himself: But inderbe you meane not this (holden by force) of ciuile bon-
dage or persequition/for then ther were no difference betweene vs/ad
myne Argument should stand vntouched. You affirme then that the
Church may stand vnder a false gouernement/ inforced therunto by the
tyranny of the enueneue / and yet in that estate be the true apparant
Church/by open profession/which is nothing/els/then that the Church
may professe Christiansime and Antichristiansime both at a tyme/ sub-
iect in minde to Christ/and subiect to Antichrist in outwarde obediēce.
That you hold this doctrine in this place / the processe of your matter
proueth/and to make all plaine/your wordes in the last wryting(which
here you summe by)were these. But if the Church at any tyme be by may-
ne force restrayned from some priuiledges, or haue some gouernement set
ouer it, which agreeth not with GODS worde, which it cannot
auoide &c. See now how smoothly this man hath put away the
crosse of Christ/by teaching men to stand vnder a gouernement/contrary
to Christes. I thought the ordinances of the newe Testament had
beene a kingdome that could not be shaken. Heb. 12.28. that none could
haue beene a member of Christ/ that receaueth the marcke of the Beast/
though yet be but in his hand/or could be holden a member of Christ/by
outward profession/that here had beene the patience of the Saints/to
suffer vnto death/ rather then to bowe downe/ either in minde or bodie
to an other gouernment/then Christs. Now is he a Lorde to them that
are not gouerned by him/Well I needed not haue stand vpon this doc-
trine/but that he net her pynted my former answer/ noz answered in

¶ 11

these

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these pointes / and myne owne tople taken from me by the Bishops: so that this man may retract what he will and accuse as please him: if he haue any common honestie / let my former answer be seene.

But to proue the Church may be subiect to an other gouernement then Christs which is euen to say / that a man may giue all alleageance by outward practize to the Kinge of Spaigne / and yet be her Mas true subiect. He saith the Church was holden captiue in Babilon / where he as cunningly hideth himself as before though in my last writing I vrged him to answer whether the Church in Babilon was subiect to their Idolatrie / or no. To the ciuile power I doubt not they were: But if the Priestes and Leuites stood Priests to the Idolatrous worship in Babilon / whether the people of Israel bowed downe to the outward practise and obedience of their Idolatrie / or no: then if they did so / whether they stoode by profession the childre of God / or apostatate in that estate. None of these thinges haue you answered me. Let the crâples of Hanaanias / Misshaell / and Azaria testifie Dan. 3. The people that returned repented their transgressions / wher they had any of them sinned / and made a new covenant with the Lorde / before they were receaued / Ezra 9. 14. 15. and 10. Cap. 2. 3. 8. Hea the voyce of God was this / come out of her my people / ad touche no vnclene thing and I wil be your God. We are before thee (saith Ezra) in our trespasse / and we cannot stand before thee because of it. You neuer renounced your Antichristian minsterie / you neuer made newe covenant since the deepe defectio of Hoperpe / but still minister in that kingdome / and wil not repent / yet boast your selues to be the Church of God / crying out / the Temple the Temple. I answer we are then directhe / that whiles you stād subiect vnto / and practize ad communicate with other orders and governments / then Christs / you are not by outward profession the Churches of Christ. I may not with you omitte the worde willfull / because you persecute the light / and so much higher is your sinne. Here I must forewarne the Reader with diligence to consider Mr. Giffords disagreement and mine / he hauing accused me of a fundamētall heresie (as he calleth it) wheras he himself still maintayneth most grosse errors wherof I reprovod him / yet he persisteth / Namely that the regenerate man may be said to stand in bondage to sinne / by reason of the corruption of the fleshe that is in vs / ad of our imperfectnes in this life. Then / that one standing in outward bondage to open knowe sinne / may in that estate be accompted and communicated with / as the seruāt of Christ by outward profession / both at one instant: which is asmuch to say / we may be to mas sight / the seruānt of the deuill / and the seruānt of Christ / both at one tyme / by outward profession: so none should be excommunicate: none be without / te world ad the church light and darkness / Christ and Belial / should be mingled together.

The heresie wherof / he most vniustly and vntruly proclapmeth to be mainteyned by vs / is / that the regenerate man consenteth not to sinne / after regeneration / although in the last writings I testified the contrary: Namely that the whole church might erre / might commit some kinde of

Idolatrie /

Esa 52. 11
Jerem 31.
8. 45.

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 Idolatrie/that no mā was free from cōmitting sinne etc. And now
 testific to all the world / that I was neuer infected with anie such An-
 abaptistrie, but haue euerie where resisted such damnable heresie. I haue
 learned and taught manie degrees of sinne/and differēces of transgressi-
 ons/which the deare children of God fall into / after regeneration / in
 thought word and deed / of ignorance / of knowledge / of presumptiō / slip-
 pes / transgressions / and obstinate sinne: Yea that ther is no sinne / except
 else sinne against the Holy Ghost / but Gods childre / may cōmūt it after
 regeneration / and be reuied by repentance / which we ought to pray for
 in all sinners / but that one sinne except. Not that men should hereupon
 take boldnes to sinne / because God giueth repētance to his elect / wher-
 in the riches of his mercy appeareth / but rather serue him in trembling
 and feare / as a iealous God / least with Esau we find no place to repen-
 tance / though we seeke it with teares. Again / though in Gods sight /
 his elect are neuer forsaikē vtterlie / nor the Holy Ghost vtterlie exting-
 uishēd in the repenrate / yet to mans iudgment he that cōmūtteth opē
 knowe sinne / and persisteth obstinately in the same / cannot be held the
 child of God to vs / by outward profession / but must be cutt of Numbers
 15. 27. 31. Math. 18. 17. and 1. Cor. 5. till they repent: Much moze none
 that stād opē professed mēbers of te false church / subiect by the least out-
 ward bowing downe to this antichristia Hierarchie / ad so cōtinuing in bō-
 dage to a false gouernmēt / cā be holde of vs te true professors of Christs
 Gospel. Now let vs peruse te seueral doctrines. **Pr.** Giff ord affirmeth
 thatt he true church might stād in bōdage to a false gouernmēt / yet in that
 estate be helde / and cōmunicated with / as the true Church / by outward
 profession: his wordes in waie of p̄oof / be these. They in ap with St.
 Paule say / it is no longer I that do it / but sinne that dwelleth in me: for
 if the poake wherewith he was held captiue in part / could not take from
 him / but that he was the Lordes free seruauit / it is no reaso that some
 outward bondage should make the Church not to be the spouse of
 Christ. If a man commaund his wife (saith he) to do a thing / and ther
 be violent force to withhold her / shee is not to be blamed. Rom. 7. Mine
 answer to this he durst not print / but peruerteth my wordes / so manie
 as pleaseth him / nether can I yet come by a copie of my former witting
 to shew / what I the replied. Now consider what gouernmēt is / and
 what bondage is / and then behold the unlikenes of this man: Spiritu-
 all gouernmēt is that souereigntie / Dominion: and regiment that Christ
 Iesus / by his spirit / lawes / ordināces / and officers / exerciseth in ad ouer
 hys church / as yt is writtē: And thou Bethleē Iuda art not the least among
 the Princes of Iuda / for out of thee shall come a gouernour that I shall gover-
 ne my people Israell. againe / thy Scepter is an euer lasting Scepter. I haue set
 my king vpon Syon my Holy mountaine. Mat. 2. 6. Psa. 2. and 45. and 110.
 these lawes ad ordināces wherby this kinge raigneth / are raled a king-
 dome that cannot be shake. Heb. 12. 28. they that haue not him to reigne
 ouer the / are by outward professio none of his. If I be your lord, where is
 my honor / againe those myne enemies which would not that I should reig-
 ne ouer the, bringether, and say the before me, Luke 19. 27

Mat. 12. 6

Wfo

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Also bondage or seruitude is to be at commandment / and to peild obedience in subiection. Now to be in outward bondage to an other outward government, other lawes/officers/and ordinances then Christs/ is to be by outward subiection seruantes of Antichrist/which lapeth an other foundation; for by outward profession we cannot stand (to mans iudgment) professed subiects to two kings at enmitie/ But we must be an enmitie to the one/ and so esteemed of all mē/ much lesse members vnto two diuers heades.

This then is mine answer here. 1. That it is an heresie to say a man may stand in bondage to open known sinne / and the free seruant of Christ to be by outward profession both at one instant. 2. That it is a falsifying of the Scripture/ to say that St. Paul in the 7. to the Romanes/ was in bondage to sinne/ when he / in the inner man resisted sinne/ and daplie preuailed against the sinne / which his flesh would haue led him captiue in / if there had not beene a stronger power to ouercome that enmitie. For he ther reasoneth of the benefite of the lawe/ to manifest our sinne/ and our conquest ouer sinne by daplie repentance/ and reproving of sinne in our selues/ fighting against sinne/ victorie ouer sinne/ though he pt continuallie rebell. 3. How blasphemous were pt to continue in known sinne/ in bondage to pt/ and to say / it is sinne that dwelleth in vs/ and not we / and so still to blesse our selues without amendment. 4. Horrible peruerfinge of the Scriptures to mens destruction. 2. Pet. 3. 16. 4. That ther is no Argument to be drawen/ nor consequence to followe/ from the reliques of sinne/ and corruption of the fleshe in one man/ or the whole Church / and a professed bondage to al false government: no not betweene the open committing of sinne in the whole Church/ or some members therof/ and a professed homage and subiection vnto a false government / we cannot be partakers with the false Church and true/ at no hand. 1. Cor. 10. 21/5. Lastlie/ that the subiection to an other gouernement / is as a wife that committeth adulterie. Hosea 2.

I then reason thus on the contrary with you. Any man that after regeneration committeth open known sinne/ and continueth obstinate/ as a bond seruant ther vnto / standeth not the professed seruant of Christ/ but of sinne Ezechiel. 18. till he repent/ so the whole Church/ that persisteth in open known sinne/ and persecuieth the messengers that reprove the same. Then/ as euerie member of the false Church standeth a professed seruant of sinne/ so the whole assemblies that stand professed subiects of false government/ no censures or admonition belonging vnto them/ but calling of them to repentance and seperation from the false Church. Then/ as the wife that getteth her self to be one with an other man/ is an adulteresse Rom. 7. 3. so that Church that subiecteth herself to an other gouernement/ ordinances/ and lawes then Christs / is an harlot. Now lett all men say/ whether I had not iust cause to say/ you spake like a carnell libertine/ and an Atheist ; yea nowe/ as one having his conscience searsh/ to affirme/ that the Church/ remaininge in open knowing

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knowe bondage to a false gouernment/ may sape as Paul said / it is not
I that sinne. And/ that contynuing in that adulterie/ she is the spouse
of Christ by outward profession. You would sape it were a false Ar-
gument/ to say/ the Church hath manie imperfections / ignorances/
transgressions etc. therfore standeth in bondage to sinne / nay standeth
in bondage to an other heade / and an other gouernment then Christs/
Euen so/ to sape the Church doth sinne / therfore may contynue in bon-
dage to sinne / is false doctrine; nay / to say it may stand in open pro-
fessed subiection to Antichrist / and be esteemed the C H R I S T of
C H R I S T by outward profession in that estate/ is damnable doc-
trine.

It is the flat contradiction of all the rules of the Scripture / to say/
a man may stand in bondage to sinne / and the free seruaunt/ of Christ
by outward profession/ by mans iudgment/ at one tyme/ seing the obsti-
nate offenders are to be cast out of the assemblie : But now / though
the regenerate may fall into these highe sinnes / and contynue in their
sinne a long time / yea manie yeares deprived of G O D S grace / to
mans seeming/ and to vs is the seruant of Satan for anie thing wee see/
yet the Spirit of G O D is neuer vtterlie extinguished or departed/
after regeneration/ but will recouer the man againe / and bring him to
repentance/ as David after a whole yeare/ for the stronge man once di-
splaced and cast out by a stronger then he / the spirit neuer vtterly de-
parteth againe/ for then yt were impossible that mā should be renewed
Mat. 12. 31. Heb. 10. 26. and 6. 4.

And herevpon I might sape/ Paul neuer contynued captiue in sinne/
but was alwaies renewed by repentance. Furder/ this spirit of God
(the sparkes wherof were neuer quenched vtterly) did not / nor could
not consent or giue place vnto sinne/ for here is the enmitie and battel
betweene the spirite and the flesh/ euerie where spoken of Gal. 5. 16. 17.
Rom. 7. May I not now say then/ that Paul neuer contynued capti-
ue vnto sinne/ nor consented vnto sin concerninge the Inner man or ga-
be place vnto sinne in that place mentioned/ without heresie : And still
reproue you/ that when Paul reasoneth of the old man / or corruption
in him/ you will conclude pt of the new man/ or inner man / and of the
whole man/ when you see euidently / he opposeth the one against the
other : For whiles the spirit struech against sinne/ and raigeth in vs/
though the flesh rebell/ and cause vs to sinne seauen times a daye / yet
are we not overcome of sinne/ so to remaine in bondage to sinne/ that it
should contynue to reigne in vs / as you may see in the same chapter
Rom. 7. 5. 6. Where you alleage then/ that Paul saw a lawe in his mem-
bers/ which did lead him captiue vnto sinne/ you do falsifie the text : for
he saith leading me captiue/ and not did leade etc. for ther was a stron-
ger man/ or a stronger then man/ that suffered not the lawe of his mem-
bers to reigne : for saith he / I my self in my minde serue the law of
God/ but in the flesh the law of sinne / so that the whole man could not
be said to serue sinne. But (say you) afterward as concerning then the

inner man we may be said to serue the lawe of God / and therbypon be called the free seruantes of Christ / notwithstanding this corruption of sinne in the fleshe: So the whole man by reaso of our imperfectiones may be said to be the seruants of sinne. No/yt is not true / for the whole man is called after the part that hath greater rule in vs: as if the fleshe rule in vs/we are the seruants of sinne / and ledd by Satan at his pleasure / but if the Spirit rule in vs / we are the seruantes of God / Sonnes of God / Saintes of God / Citizens of Ierusalem / holie and free people / Kinges / and Priests: not that we are perfect / or sinne not / but that sinne repugneth not in vs / but the spirit / wherby we suppress sinne / reprove sinne / strue against sinne / subdue sinne / and though we fall seuen times / yet we rise againe by repentance / and serue not sinne. Rightly therfore did I saye / that no man can serue two masters: for his seruantes we are to whom we geue our selues as seruants to obey / whether yt be of sinne / vnto death / or of obedience / vnto righteousnes. Rom. 6. 16. 18. being made free from sinne / we are made the seruantes of righteousnes: So that the regenerat man / or he that is by outward profession the servant of Christ / cannot be called the servant of sinne / by reason of the corruption of the old man / and dyegges of sinne / neither can he that standeth in bondage to anie sinne / and gnieth himself ouer to yt / be called in that estate the servant of Christ / till he repent / but the servant of sinne. 2. Pet. 2. 19.

Therfore you must recant your false interpretation of Paul in the 7. to the Rom. and cease your blasphemous raving / in calling the trueth of God / the rocke of Brownisme. And consider the height of your sinne / by concluding a bondage vnto sinne of the whole man / for the corruptions of the fleshe / which through the worke of the Spirit is daplie subdued / though never utterly rooted out of our earthlie members: and from the committing sinne through frailtie / an obstinate professed bondage to the false Church / false gouernment / false ministerie etc. which is plainly the marcke of the Beast / to whom with outward obedience they bowe downe / and stand seruants in his kingdome Rebel. 14. 9. 11. 12.

As for the 4. of the Galat. 26. where the Apostle saith / Ierusalem which is aboute is free with her Childzen / you durst not open yt / nor expound yt / but blasphemie / raile / and slander / as though we should pleade for such a freedome / as should detract from Magistrates lawfull authorities / from having Gods ordinances established by commonuement vpon the Church etc. yea / that we should hold Anabaptisticall freedome / as though we had power not to commit / or consent vnto sinne wheras we haue euerie where by practise and protestation / by word and writing testified to our Soueraigne Prince / and to all men / the contrary. But Satan that old accuser and detracter of Gods childzen / to deceaue the world / sendeth out such lyinge spirits to deface the trueth. We / with all subiection and willinge obedience to our soueraigne Prince / teach all men their obedience to the higher powers: Subiectes to

J. Magi

Magistrates/ Flocke to Querscers/ children to Parents/ wives to their husbands/ servants to their Masters etc. in all things in the Lorde: and if they commaund vs anie thing contrary to the lawe of God/ we then patientlie suffer without resistance/ or rebellious thoughtes: The freedom then we haue to speake of here/ which Christ hath purchased for vs/ is/ first that triumphe ouer Hell/ Deathe/ ad damnatio/ through the merites of Christ apprehended by faith/ wayped for in hope/ Rom. 8. Secondly/ that because we were somes by election/ he giueth vs the spirit of adoption/ and sanctification/ wherebie we mortifie the fleshe/ haue reigne and dominion ouer sinne / that yt shall neuer reigne in vs more vnto condemnation/ repenting daplie our trespasses/ and craving pardon for our hidden sinnes / and secret faulces. Thirdly/ we are through the same spirit and woꝛde of truth deliuered from all subiection of Antichrist/ of the false Church/ false ministerie/ false gouernment etc. And they that haue not this freedom/ are not by outward profession the seruantes of Christ. Furder/ we haue freedom from all traditions of men that seing we are bought wth a price/ we are no longer seruants of men/ to be in bondage to anie beggerly rudimentes or deuises of me/ but in all peareable maner/ to worship and serue God within the limites of our callings/ according to the woꝛd of God/ as yt is reuealed vnto vs: We haue freedom to speake the truth with all boldnes/ though all men should inhibite vs/ we would not haue the doctrine limited/ stinted/ bought and sold/ for I wishe tpe the soz mercenarie stipendes.

We haue freedom to seperate from such false Prophetts as pour self/ to come out of Babel etc. And in the true Church to reprove and withstand anie sinne or traditions of me in due order/ only to be guided and gouerned by Chyistes lawes and ordinares: In all this I trust you shall not find anie Anabaptistrie in the freedom we profess: this is the truth of the Gospell/ wherebie we are made free.

Thus then we still affirme / that they which stand in open knotwen bondage to sinne/ are the seruants of sinne/ and not of CHRIſT / till they repent/ by outward profession. Furder/ that all which stand members of your parish assemblies / stand not members of CHRIſT by outward profession / but in bondage to a false and Antichristian ministerie/ gouernment/ worship etc. and the bond woeman and her some must be cast out. Furder/ for all liturgies, and other deuises of me besides the canonitall Scriptures and liuely graces of his Spirit / we hold they ought not to be brought into the publique assemblies/ nor imposed vpon mens consciences: But if anie will write such/ or reade such/ let yt be for their priuate vse / as all other mens writings: we despie not any directions by woꝛd or writing / that may furder vs anie way to the practise of GODS ordinances/ yet may they neither be imposed vpon mens consciences / nor be made a part of GODS worship.

The Lorde therfore that hath thus far fourth discovered the chaffe
and mist of Antichrists delusions/euen to babes and sucklings/ publish
the glorious light of his blessed Gospell / that the people may see the
counterfeit suglings of all such false Prophets/ and come out from a-
mongst them/that you may be ashamed of your execrable wares / and
forsake your Romish Priesthoode/and gve glory to God / that per-
fereth grace. Amen.

Christs vnnworthie witnes for the truth
of his Gospell IOHN GREENVYOOD.

FINIS.

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A Fewe obseruations of Mr. Giffards last cabills about

stinted read prayers / and devised Leitourgies.

Having hertofore writtten an answer to Mr. George Giffards pretended defence of stinted read prayers and devised Leitourgies / and since receiued an emptie replie / wherein he doth nothing lesse then peild to any sound reason alledged / but vngodlyly rauilleth at and peruersly wresteth the sence of so much as he toucheth / I seeing no cause of further strife (his former conuinced) to intermedle againe with perticular handling of his chaffe and smolie / his reasons in effect the same before answered / haue only thought it my dutie to illustrate vnto the Readers / some few briefe points abused by him / that they may the better be able to iudge of the former writings / wherevnto with these few helpes following I refer the trial.

VVheras I alledged out of the 8. to the Rom. and out of the 4. to the Galath. that in the verie time and action of our praying to God / the spirit of God was the only help / no other help mentioned or that can be collected in the Scriptures / Mr. Giffard having granted that reading prayer is not praying / both now answer / that howsoeuer the Scripture doth extoll and magnifie outward helpes and meanes , yet when they are compared with God which worketh all in all by them , or when the Scripture will set forth the efficacie and worke to be his alone , they are either not mentioned, or els if they be mentioned, so cast downe , as if they were nothing. God buyldeth his Church (saith he) by the ministerie of men , yet Paul is said to plant , Apollos to Water , but God to gyue the encrease 1. Cor. 3. and therefore to gather from those places Rom. 8. Gala. 4. that there neede or may be no outward help or meanes in the verie action and instant of praying , is far awrye. In which answer it euidently appeareth he is so bent to turne away all truth and raise new strife / as ther can be no expectation of agreemant: There is no sequence / neither doth the scripture alledged proue his owne reaso / so that nothing haue together. No man doubteth but that sometimes and in some places of scripture the outward meanes of begetting and encreasing faith is only recited / ad sometimes the secret work of Gods spirit only / sometimes both / when yet they are not diuided but goe together / ad all of God both inward worke and outward meanes / though in way of comparison I neuer so read / but rather the one repeated for both: For shal I say / that when the word of God and preaching thereof is shewed to be the power of God vnto saluation / that the inward worke of the Spirit is therefore not mentioned / because the other is of God ? then both inward and outward

outward meanes being of God/ād Gods owne worke/though the one
 by instrument /that there is silencing of the one in way of cōparison/is
 not true. But all this is nothing to our matter: he should plain^r haue
 affirmed/that frō these places t̄o. 8. ād Gal. 4. it cānot be proued/ that
 in the very instāt t̄pne ād actiō of owre praying to God/the spirit only
 instructeth/without outward helpes of instruction/and he should haue
 scene I could proue(as thē I did the contrarie vnto him t̄o. 8. 26. The
 spirit doth together supplie or help our infirmities, for we knowe not what
 to pray as we ougt, but the spirit yt self maketh request for vs with sig hes
 ād grones vnvterable. In the actiō of praying the spirit is here set dow
 ne in this place to be the meanes and help of instructiō / teaching vs to
 aske aright/no other meanes o^r helpes of instruction in that instant ti
 me and action of praying mentioned in this o^r any other place of scrip
 ture: Therfore in the time of our praying and laying our hearts opē to
 God/the Spirit only both instruct and openeth our mouth. In this
 place let the word synantilambanetai be wel considered. Againē Gal. 4. 6
 it is said becaufe yee are sonnes, God sent the Spirit of his Sonne into your
 hearts crying, Abba, Father. The Argumēt here is the same thet before:
 this word(crying) sheweth the worke of his Spirit o^r rather office/in
 our continuall occasions of prayer to direct vs to vnburden and vnfold
 the heart/so that in the instāt action we see no other. And where I shē
 wed him that reading in the actiō of praying could not be caled an help
 of instructiō at that time whē we were powzing forth our hearts vnto
 God/the eyes and hāds lyft vp to heaue/our meditation fixēd vpo^r our
 knowē occasions/and heart and mouth unfolding thē/my reason this/
 That the minde and bodie could not be intent vpo^r two diuerse distinct
 and seuerall exercises and duties of minde and bodie at one time and in
 stāt/he inverteeth my words/and stealetly thē as a new shift to help him
 self(as he supposeth) returning thē thus in way of question/ demāding
 whether fasting /lyfting vp our eyes and hāds to heaue/prostrating the
 bodie and kneeling be prayer yt self/ o^r outward meanes and helpes to
 make the prayer more seruib. Euery simple mā wil laugh at him(saith
 he)if he make thē prayer yt self:ād if they be helpes/thē I haue brought
 the former proofes not frō an idle/but from an vnfound vaine. Leauē
 scowring and reproch/and consider what helpes we did al this time in
 create of was yt not instructiō of the minde by some other spiritual exer
 cise then prayer in praying/wil he call fasting/kneeling etc. instructions
 of the minde what to pray:thē he must needs plead for his Image and
 al poperie/if these bodily actions and gestures be instructiō of the min
 de/which are but preparations to make the body seruiceable ād apt to
 ād in this dutie. Further/how learnedly he disputeth to make reading
 one of these bodily gestures o^r bodily actions only/let it be cōsidered of.
 And as he cōfoundeth these bodily exercises and spirituall exercises / so
 he sheweth himself ignorant and vnable to discern spirituall gistes and
 exercises one from an other/with the distinct vse of them: demāding
 whether the voyce of an other than prayer / be an outward help o^r
 prayer

proper pt self/an outward meanes to make our prayer more fervent.
 He thinketh I will be laught at/ if I say it be prayer pt self. Sure if in
 anie assemblie / or where two or three are in Christs name gathered
 together epitoauto and homothymadon vnto the same thing and with
 one minde/ for avoyding confusion they do vse but one voice / and that
 by Gods order and commandement/ the others hearts going with the
 wordes ad saying Amen, they that heare pray not as wel as he that ac-
 cording to Gods ordinance speaketh/ our publique prayers are not the
 prayers of the Church/ but of him that speaketh only. But now God
 hath otherwise taught 1. Cor. 14. ad Acts. 4. pt must needs be/ that Mr.
 Giff. is in great error to thinke none but he that speaketh prayeth. I
 take then such hearing of an others vopce/ praying/ ad this to be a fou-
 le error to publish the contrarie but that prayer both edifieth him that
 speaketh and him that heareth/ and together in heart prayeth/ I make
 no doubt. Yet herevpon to affirme/ that here are other meanes of in-
 struction to be vsed in the instant action of praying then praying pt self/
 were as grosse as the other/ and both a confounding of spiritual exerci-
 ses/ and flat contradiction of the Scripture/ especially so diverse weight-
 tie actions of minde and bodie/ as profecuche, ad anagnosis, powring out
 our hearts to God in prayer/ and reading. At other times I did not on-
 ly allow/ but teach/ that we haue al the dayes of our lyues need to be in-
 structed to pray aright/ and that reading is a blessed meanes therevnto.
 So that you see whiles you of purpose will oppose / you runne your
 self vpon the rocke/ instead of justifying your accusatio of two heresies
 to be found in my first reason/ you haue published this follie/ which you
 must retract/ if you wil obey the truth. Mr. Giffard the granting/ that
 reading is but to help to prayer and not praying/ ad now being shewed
 that it ca be no help in that instant action of praying/ let vs proceede to
 perbse an other of his mistakings and willful peruertings. I affirming
 that the holp Ghost neuer enioined vs to any certaine nuber of wordes
 by stint and limitatio in praying/ as commanding the very wordes to be
 said ouer whē we pray / he euery where in his wrytings as a supposed
 foundatio to their Litourgie and Collects / alledged out of Numbers
 the 6. Mat. 6. Lu. 11. exāple of Psalmes/ ad now Deu. 26. that the Lord
 did by comādemēt binde the to those verie wordes saying ouer/ whē they
 prayed or blessed in those formes which are there prescribed. For my
 reasons in disproving this popish carnal receipt/ I refer the Reader to
 my former answer to his published pretended defence of reading for
 praying. One reaso was drawe frō the wordes of the text Num. 6. 32.
 where the hebrew wordes Coh Tebaracu, thus shal you blesse/ do not im-
 port a tynge the to the verie wordes of this forme in blessing/ but to the
 rules and instructions there taught them concerning the matter pt self
 for their direction/ which I collected by this word Coh. which is an ad-
 verb of similitude/ signifying with vs as much as (after this maner) and
 therefore canot be so say the same wordes/ but according to the same in-
 structions. Where first he reprotheth me for that Tebaracu was false

printed/therevpon charging me I cannot reade twoo words right of
 hebrue/which were no great ignomynie in their priesthood: But shall
 we say Mr. Giff. cannot reade two words in latine right/ because in
 the 28. page of his booke he repeateth out of Augustine upoliui/ for po
 puli sui? This I mention/ as for to see the defendoz of his false Hierar-
 chie so emptie/ to leaue sounde doctrine/ and thus to trifle: if he had bene
 at the print/ it should haue bene ameded it seemeth. Now to the doctri-
 ne gathered of this word Coh. Mr. Gif. would invert the words in his
 owne sесе/ thus: that where I said/ the Lord did not comaund to say the
 same words but the like/ that is accordyng to those directions of doctri-
 ne/ he gathereth/ that I should affirme yt unlawfull to vse those words
 at all/ pea that they might not vse all oz anie of these words at anie ty-
 me. Whether this be a Christian interpretation of my words oz no / I
 leaue not only to all mens but chiefly to his owne conscience to be con-
 sidered. Yet he still couertly persisting in his error/ produceth a place of
 scripture/ where the word Coh (as he thinketh) is vsed for the saying of
 the verie words. Exod. 3. The Lord said to Moses/ Thus shalt thou say
 vnto the children of Israel/ The Lord hath sent me vnto thee/ moreover God
 said vnto Moses/ thus shalt thou say vnto them/ The God of your fa-
 thers etc. According to Mr. Grenewoods interpretation (saith he) Mo-
 ses is not commaunded to say those words/ but the like. True/ he is not
 here bound to this certaine number of words/ oz the same words. If
 then they should say/ what is his name that hath sent thee/ he may not
 say/ The Lord hath sent me/ because God said Coh etc. Now Mr. Giffard
 sheweth himselfe a shifter: I did neuer hold it unlawfull to vse anie wo-
 rds of the Scripture as need required/ it is your slander: where you
 haue in all your bookes affirmed we hold it unlawfull to say the king-
 dome come/ oz vse anie phrase of Scripture to right vse: your woeful
 wresting of the tongue for vntuethes/ wil tourne to your further iudge-
 ment. I proued only by the word Coh/ which signifyeth (after this ma-
 ner) that God commaunded not the very certaine number of words to
 be said.

And where I said the word Coh was so vsed in all the Prophets
 (when they say/ Thus saith the Lord) to this end / that neither the holy
 Ghost had registredal their verie words they spake/ nor that they were
 tyed to the prescript number of words / he would haue it thought I
 should hold those words which are recorded / not to be the words of
 God/ which wresting of my words/ is but his emptie quarreling to tur-
 ne away this firme doctrine: namely / that God did in those formes of
 prayer mentioned by him/ prescribe the somme of their blessings ad pe-
 titions/ wherevnto they ought accordyng to their severall occasions wi-
 thin the limits of these doctrines/ frame their suites and desires/ ad did
 not tie them to a certaine number of words. Now he finding himself
 pressed/ in that all his prooves are at once brought to be weapōs against
 him rather then warrant / It being proued vnto him that those for-
 mes are repeated in other words in other places / and that the Priests

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used other in blessing the people / as Eli blessed Hania : also that the Apostles used other words in prayer / and neuer that verie forme and number of words / he playnly denieth that our question was about the binding and limiting to the verie words by commandement / and saith our question was / whether it were idolatrie to vse those prescript phrases or no. Thus the man is fled / not only contradicting all his writings / making void his proofes / but granting as much as I affirmed upon the word C O H hath giuen mee the whole cause against his will: For if these places will not serue to prove an apportioning by number and stint upon commandement / then Mr. Giffard hath no proofe for his Collects: na though these had bene so / yet his patched broken mass booke should haue bene far from coming in place of true prayer.

But that this is a popish dreame to think in prayer they were bound to some certeine number of words saying ouer / it was also comitted vnto him by the Greeke word Houtos, where Christ commandeth his Disciples saying / When you pray, pray thus, Our Father, &c. Which word Thus Mat. 6. 9. signifieth (after this maner or according to this forme / rules / and instructions : for if the commandement should goe to binde vs to the very words / then this word (when you pray) would binde vs neuer to vse other words / for the text saith / when you pray, say thus. To this he answereth / that respecting the rules for matters / when is as much as whensoever you pray / because we may not depart from those matters contained in those general petitions: But in words it is not so there / We must consider to distinguish h etc. Wel / hath he not lost himself / and still against his will periled the matter : namely that wee are not in these formes of prayer bound to the verie words saying ouer / and that the holy Ghost did neuer by commandement stint or limit vs to any words in praying / which in deed is common with many others: And I take it he will easily perild me this point / for if he remember Augustine to teach / that then we pray that prayer which Christ taught his Disciples / when our prayers are grounded vpon those doctrines and instructions / or to that effect: And Caluine to say: the Sonne of man would not prescribe vs what words we must vse in prayer / he should haue put vs to lesse trouble: So that besides his mass-booke was neuer preferred by the Lord himself or warrant of his word / he seeth it vnlawful by apportion / limit and stint as by measure and waight certeine numbers of wordes / sentences etc. in prayer. As for his examples of the Psalmes : I refer to my former answer / namely / that praying is one thing / and singing a psalme an other.

Now then we haue heard that reading is not praying or any help to pray in the instant action of praying / when we should powre forth our owne hearts to God: Also that it is vnlawful to binde man to numbers of words or sentences in praying. Let vs come to the first generall argument / which is this. No Apocrypha must be brought into the publick assemblies / for there only Gods word and the liuely voyce of

his owne graces must be heard in the publick assemblies : But mens writings and the reading them ouer for prayer are Apocrypha : Therefore may not be brought into the publick assemblies / ept her for lawes or worship. Here hee finds fault with the worde Apocrypha (although it hath bene an antient word in this sense / and now publis hed in their Bible s to distinguish other writings from the authentick scriptures) willing mee to goe to the matter yt self / drawing by firme conclusion that nothing is to be allowed any place in the Church / which is not the perfect rule yt self in writing or without error vttered in speech / and he wil yeild. This I did proue vnto him by an Argument hee was not able to answere / and did leaue out the word Apocrypha, thus. Only the Canonical Scriptures and liuely voice of Gods owne graces are to be brought into the publick assemblies for doctrine and prayer : But mens writings or Collections are neither Canonical Scripture / nor the liuely voice of Gods graces in such as he hath appointed to speake in the publick assemblies. Therefore no mans writings may be brought into nor imposed vpon the publick assemblies for doctrine and prayer.

Now where he cauleteth about the perfectnes of the rule and absolute perfectnes of the graces / it doth not help him : For the word of GOD being of necessitie by the lawe and ordinance of God / to be read in our owne language / I trust he will not denie yt to be the written word of GOD for the imperfectnes of the translation / being (to the best search the Church can make) skinned by the original tongue and stil amended / or at least the Church no further bound to yt then yt shal be found to be the perfect rule : so likewise the liuely voice of GODS graces are not for the imperfectnes to be excluded / being Gods appointed ordinance / neither is anie fault in the translation to be allowed / and error in doctrine or prayer are presently to be aduised and repented of. Maister Siffard then must denie the Bible translated into our owne language to be the Canonically Scriptures / and denie the liuely voice of GODS lawfull officers / and such as are therevnto called / in doctrine and prayer / to be the manifestations of the Spirit and utterance of Gods graces for the assemblie / or els grant the proposition firme : And if hee can put dead mens writings into the place of either of these / I will yeild. In the meane time I hold such translations to be the worde of GOD / and by Gods ordinance put into our owne language / to all our knowledges retaining the wordes of GOD / which word and the liuely vse of Gods owne graces in the mouth of such as he therevnto appointeth / are only to be brought into the publick assemblies for prayer and doctrine / for GOD hath commanded these vnto vs as his owne ordinances in his assemblies / and no other means wherby either God speaketh vnto vs / or his people vnto him / in the Congregation. To this all the Scriptures beare witness / the word is alwayes firme / confirmed with miracles from heauen / and commended to vs by Christ / the Prophetts and Apostles / to be the foun,

the foundation/Canon/light/lanterne/etc. the graces of the Spirit given for the interpretation prayer/doctrine etc. Christ is ascended up into heauen / and hath giuen giftes vnto men to serue their tyme and minister in their place in this house. These graces stil renewed / not only in those called of GOD in this seruice for their daily administration/ but newe workmen thrust forth into this harvest / as the Lord of the house disposeth/ which graces of his Spirit are compared to two olīue branches/ which empty out of themselves thorow two golden pipes. Zacharie 4.12. And to seuen thunders which utter their voices that cannot be written. Away therefore with your patched mass-booke/ it may neither stande for a foundation in Gods house / nor for the liuely voyces of these thunders : you make it a monstrous Idoll by putting it in either of these vses / yet you will make it serue for both. Wee haue nothing to do with your matters of order/ as you vnderstand that order for tyme/place / etc. wee reason of the Spirituall action it self/ when wee entreat of the meanes whereby God speaketh to vs/ and appointeth vs to speake vnto him. Wee can cast out the errors in the translation or doctrine or prayer/ and yet receive Gods worde in our owne language / and the liuely voice of his graces in the assemblie: When you can do so with your deuises and newe hatched Leiturgies wee will giue eare vnto you and them/ till then wee thinke of your counterfeited places and pleas for your Idolls and detestable sacrifice and high prophanacon of GODS ordinances with Iannes and Iambres to resist the truth. Paraphrases wee hold to be mens writings and expositions / and not the word of GOD / nor the liuely voice of Gods grace of interpretation or prayer / therefore to be excluded this place of service vnto GOD. Thus you see the further you wrestle/ the further you make your wares/ the best of them/ obious to euery godly conscience. You say I deceiue the simple by giuing them one crabbie amongst many apples : but you may behold your best apples such as the holy GHOST hath foretold vs Revelation. 18. to be entisements to euil : It is well you will grant my Propositions so sound : and I would wish (if such be GODS wil) they might be better sauoured.

Nowe because I wil not stande either repeating or contending about Syllogismes/ I will take this much peiled of your owne conclusions/ which is as much in effect as I haue affirmed were you teach me thus to reason. No mans writings are the vndoubted truth of God / but haue errors and imperfections : therefore men cannot further ground vpon them then they be consonant to the Canonickall Scriptures. Againe/ The Church is bindeed vpon the foundation of the Apostles and Prophets: therefore our faith is not to rest vpon mens writings. Where vpon both nere follow / that if mens writings may not be builded vpon nor rested vpon / howe should you dreame it lawfull to impose them for lawes vpon the publick assemblies / or to haue them there read to beare rule as the wordes of God? And this you confessed

in an other of your writings / that GOD spake vnto vs out of his vndoubted worde / or by his owne word. If then GOD speake not vnto vs by mens writings that be of priuate interpretation / in the assemblee / nor that they can be made groundwork to builde our faith vpon / or to rest assured vpon / yt will be granted I hope that they are not to be imposed vpon the publick assemblies as lawes and rules / but left to euerie mans private vse in their libertie / as they will answere for themselves what vse they put them to / and whither they doe not prefer them before the booke of GOD / or preiudice themselves by them. This first point is then plaine / That only GODS vndoubted worde is to be imposed / brought in / and maintained in the publick assemblies as lawes and rules / no other writings being authentick or Canonickal.

But here Mr. Giffard doth in effect affirme / that the word of God yt self is not authentick or Canonickal / except in the Hebrew or Greeke Copie : Wherin he goeth a litle beyond the Papists / that wil yet allow the worde of GOD in latine : And if it should be defended / that the worde of GOD were not the worde yt self that wee haue in our owne language / it will follow that no man could haue assurance of faith / except he vnderstoode both Hebrew and Greeke / pea be able soundly to interpret the Scriptures in both. If the translations be so far mens writings that yt ceaseth generally to be the word of GOD that is not written in Hebrew or Greeke / and mens writings not to be grounded or rested vpon / where shall our assurance stand ? And mighte not Mr. Giffard as well say the Hebrew and Greeke Copie are but paper and penne / many faults and errors by the print in vowels / accents / letters / and so conclude we had not Authentick or Canonickal Scriptures at all / except mens erroneous writings might be of equall authoritie in the assemblee that the Scriptures ? must he not beare with mee in accompting him an Atheist or Libertine in thus reasoning / Hence then we see whiles you go about to abase the Canonickal Scriptures / and extol your patched Leiturgie you fall into manie blasphemies / as I haue before told you. Wee hold yt the word of GOD in what language soeuer / stil reiecting the errors in the print / in the translations etc. as they are knowne vnto vs / and not the word yt self for the imperfections or errors in the translation and print. Now when you can make that which remapneth the vndoubted worde of God / not agreeable only but an Authentick approved Canonickal Scripture / authorized from God to be the verie eternal foundation and rules / lawes and lawes given by himself vnto his people you may list by your stunged Dagō into this place / if there be some truth in their writings (as what mens writings haue not some / and the holy name of GOD verie much) yet is that truth in the Scripture yt self and here so mingled with chaffe / that it were not only vniprofitable and a hinderance of the true vse of GODS worde / but an abolishing and defacing of the word

word yt self / the maiestie whereof ought to terrisie pou from this presumption.

And where pou say that pou decide not controversies by anie translation but by the Authentick Copies of the Hebrew and Greke / I trust pou speak only of such as are able by the interpretation thereof so to decide controversies / and holde it not unlawfull for anie such as haue not that help to conuince error by the powre of the word and confirming one place with an other in anie translation / according to the analogie of faith / though I grant we ought to vse the best appoynted. But if this were not lawfull surely no man might prophesie in the Church / which hath not the gift of interpretation of the tongue / neither might any affirme any Scripture to be true but they which haue knowledg of tongues: Your blasphemous is this geare / whilee you are ignorant of the power, wisdom and agreement of the word and Spirit / and diuersitie of gifts given vnto men: The Word and the Spirit appoyne each other / and beare witness each of other in what language soeuer GOD giueth yt to our vnderstanding. Prophesie and knowledg of tongues are two seuerall gifts not alwayes given to one member / but distributed as God in his wisdom hath appoynted. 1. Cor. 12. and prophesie commanded for the more excellent Cap. 14. But this is sufficient in this place / that the word of God is the word of God in what language soeuer / and to accompt yt being verbatim translated or at least so far forth faithfull translated / mans writing were blasphemie: but mens writings can neuer be so holden the authentick Scriptures of God / how agreeable to the word soeuer they be. My argument is then firme / and thus left vpon you: Those writings which be not the word of God being imperfect and neuer without error / may not be imposed as lawes and Canons vpon the publick assemblies / or there be read or interpreted / or offered up in worship: But such are al mens writings that be not the authentick word of God yt self. The publick assemblies are only bound to the reading and interpretation of the Scriptures / which God hath ordered to be read in a knowne language / ad for prayer and prophesie hath ordered the lively voice of his owne graces in the mouth of such as he hath appoynted to be the mouth of the Congregation vnto him ad his mouth vnto the. So that your patched Leittourgie / paraphrases / songs in rime / homelies / and al your dead mens writings are cast forth of the publick assemblies / and manifest to be Idols when they are thrust into that place.

Now where I alledged that the binding of the publick assemblie / yea of all assemblies / to cerreyne writings of men euery day and yea the number and portion of words daylie / moethly and yearly in al assemblies the same matter and words reiterated instead of powring forth their hearts vnto God according to their present needs and occasions / was a setting of themselves in Gods seate and taking the office of his Spirit / which only knoweth the wantes of the seuerall assemblies according to their diuerse occasions / he runneth away from the matter / as one unwilling

willing to heare of this their Tautologia and counterfet babling. Reminding whether euerie one should utter their owne perticular wantes in the publick assemblie / or should pray nothing but that euerie one feelth the present want of in himself / or should tell the Minister before hand what euerie one of their wantes were: then how the Minister should remember al these any thing but in re caules: can any of these follow vpon the former doctrine? And let him looke againe / whether he that is the mouth of the Congregation vnto God in publick prayer / must not consider the present publick occasions of that publick assemblie / and thereafter frame his prayers / all the people ioyning in heart to his words of petition or thanksgiving / saying Amen to so much as he askerth according to the wil of God and neede of the time: yea and if they haue not feeling in such prayers / they are unfeeling members: yet neither both he intermedle with priuate or secret wates / neither neede they tell him them he is sent for the publick affaires of the Church / to commend the seuerall actions general and publick vnto God: And as they are diuerse in euerie assemblie / so must he be a man of wisdom to know / see / and consider them / lest they al rashly step into the house of God to offer vp the sacrifice of fooles / and make a counterfet babling Eccl. 4. Yet the summe of this is nothing comparable to the doing your Priestes cast forth by prattling ouer your English Portius / which the Lord will one day cast in your faces. As then in priuate prayer we are to lay forth our owne wantes and estate of our owne soule / which cannot be done by reading an other mans writings / alwayes singing one song / customably repeating in superstition certaine words / our hearts neuer ripped vp / examined nor the diseases thereof layd open vnto God / seeking due cure: So the man that is the mouth of the whole assemblie prayeth / as the mouth of one bodie / for al their open publick present wantes and occasions: Which occasions / considering the persons and actions / are diuerse and cannot be written for one assemblie before hand / muchlesse for all assemblies in a whole kingdome / neither by man nor Angel. See the mockerie of your service booke / and what Idolatrie is committed by vt / to the abandoning true prayer according to the present wantes and occasion.

The next thing to be considered is / about making of lawes in the worship of God. Where he would perswade vs that their whole Leiturgie containing al their publick worship / gouernment / offices and ordinances of their Church / be but matters of order and conuenience. Then the compelling and teaching the publick assemblie to reade ouer mens writings both as Canons and lawes in the Church / ad publickly ad priuate ly to offer them by in stead of true prayer ad holy inuocatio is a matter of conuenience and conuenience. In the meane time it must be a turning away of the whole order and ordinances of God: For what is the whole Testament of Christ but an order for euerie office / person / action in the Church / if he wil haue it taris and then must confesse their Leiturgie an other order of publick administratio / and so as I haue said an other

Gospel

Gospel/ an other Testament/ a setting vp an other worſhip. And here
 vpon I truſt I may cal al this an adding to the word of God / pea I
 wil go a litle further / an abolifhing and diſabling and diſhonoring of
 the word pt ſelf and graces of his ſpirit. And wihther all this ſmoke
 of the bottomleſſe ppt may not be reſproued with theſe Scriptures/ not
 onlp Proverb. 30. verſe 5. 6. Deut. 4. verſe 22. but alſo Reuel. 22. verſe 18
 19. let the godly ponder and ſearch: and let the fearefulnes of the thre-
 ats deterre all fleſh from preſuming to alter the ordinances / lawes
 and worſhip of the moſt high God. And that the verie reading of an
 other mans wryting for my owne prayer/ or the prayer of the Church/
 in ſtead of powring forth our owne hearts/ is a changing of the who-
 le worſhip into the making mens wryting an Idoll / which is by theſe
 places condemned as an accuſed ſinne: let the moſt hard text (as he in
 rarnall wonder eſclaymeth) be looked into Reuel. 22. verſe 18. 19. The
 words are plaine: If anie man put or add any thing vnto theſe / or if
 anie man take away from theſe words / he ſhalbe iudged as followeth.
 Now if the adding an other whole Worſhip / and ſuppreſſing of that
 God hath appointed/ be not an adding to theſe things wryten/ gyue ſen-
 tence as you wil anſwere,

O (ſaith he) but it is ſaid God wil add vnto ſuch al the plagues wry-
 ten in this booke/ and there is in this booke mentioned the lake of fire:
 As though t he lake of fire is not due for euery ſinne/ and yet not euery
 one that committeth ſinne to be condemned/ what ſinne is it that deſer-
 ueth not the eternall wrath of God? yet not euery one that ſinneth giueth
 ouer to that iudgment/ for eicher pt may be of ignorance/ or of negligen-
 ce/ and was hed away by repentance in the blood of Chriſt/ or it may be
 repented of and leſt when wee ſee pt. Mr. Giffard hath read wel the
 curſes of the law and all the curſes due for ſinne that ſeeth not how ma-
 ny curſes the law and the Prophetes pronounced vpon ſinne/ to call the
 perſons themſelues to repentance: ſhewing together the equitie of
 Gods law/ and yet withal the free merce of God to al that truly repēt
 their euil waues. Al that receiue the Beaſtes marke in their hand or
 forehead/ are thretened to be caſt with the Beaſt and falſe Prophet into
 that lake/ pet i doubt not but manie that haue bene ſo ſeducd into that
 ſinne/ ſhal by repentance be ſaued: Not that I encourage anie to conti-
 nue in ſuch fearful eſtate/ to harde their hearts againſt the threathings
 of GOD but that I would haue Maſter Giffard to put difference
 betwene the curſe layd to the ſinne / and condemnation of the per-
 ſon ſinning: And ſeeing he taketh that lake a perticular ſeuere threat
 to the Apoſtaſie vnder A N T I C H R I S T / I would he had the
 grace to conſider how it lyeth vpon him / whiles he ſpeaketh out of
 the mouth of the Beaſt / if he repent not to turne from his euil
 waues.

Let it further be weighed how ignoꝝantly he chargeth me to condem-
 ne al Churches/ for this ſinful examplifying of this Egyptian darknes/
 Idolatrous worſhip/ and exalting mens wrytings into this deſacing of
 Gods

Gods word and true worship / they neither being guilpy of such a sacrilegious Leiturgie / as this Egyptian Calf hatched at home / neither are to be presently iudged no Church for others sinne / till they loyne obstinate to their transgression. But shift the matter as you wil / or rather as you can appeare before God / I wil not make lesse the sinne / or the iudgment due to sinne / for mens persons no not of whole Churches / if they shal be guilty therein : My desire is by discouerie of the sinne / to bring men to repentance / and vnto the awe of God in his worship : who are guiltie besides your selues in such sacriledge / as to abrogate the Leiturgie of Christ / and set by an other / or to restraine Gods true worship / and to giue life to the image of the Beast / it stilletly me not : let sinne be sinne / and GOD righteous / and them examine your selues if they or you be cleare Freionce / neither do I thinke or can charge them with such Idolatrie as is here erected : I take it you wil be found the selanderer of other Churches / to hide your owne filthines.

But saith Mr. Giffard those Scriptures are against the adding of humane preceptes and lawes to be kept as partes of Gods worship to bind the conscience to seek righteousness and the forgiveness of sinnes / or the merit of eternal life in them / or against such rules of government as God hath set to be perpetual. In which we must take your meaning to be this that you grant where aunc humane preceptes and lawes be enforced as a part of GODS worship / or as lawes to bind the conscience / or when righteousness is sought in them / and forgiveness of sinnes by observing of them or merit by them / or if they be against such rules of government as GOD hath set to be perpetuall / if the additions or constitutions be such as aunc of these / then such lawes and constitutions are against the perfection of the word of God against Christian libertie / and in the chief things which concerne Gods worship against the ground and foundation of our faith / and so a thing most detestable and accursed / which our Saviour CHRIST refused fully to obserue with the blinde Pharisees / wherein you haue granted as much as I euer affirmed : For is not your whole Leiturgie being an other then CIVIL TESTAMENT your whole reading mens writings in place and in stead of laying forth your owne present wantes and occasions in prayer to God humane constitutions / ad made a parte of Gods worship ? at least such pretended worship as you thinke good enough for him ? Weigh the matter by rightly : Again / whether your whole Antichristian government / offices / Courtes and ministerie / be not constitutions and ordinances against such rules of Christs government as be perpetual / and an imobating of his Testament / examine which you shall soone perceiue / if you looke but what Christs perpetuall ordinances / offices / officers and lawes for the guiding / or dering and governing of his CIVIL CHURCH be / prescribing euery one their place / dutie and limits iournly and severally / and not finde your ministerie registered there / but a strange Leiturgie and worship borrowed

rowed from the Pope / which came out of the bottomlesse pit / confesse
 your sacriledge in suppressing **CHASTITY** whole ministerie and
 ordinances / and erecting an other for the perpetuall of his / even to
 euerie naile and pijn: The holy Ghost sheweth that only to be his mi-
 nisterie / till we be all a perfect body in him / and his whole ministerie
 and ordinances a kingdome that cannot be shaken. Heb. x. 12. Ephes. 4.
 a commandment to be kept vndefiled till the appearing of **IESVS**
CHASTITY: his Scepter an everlasting Scepter / the Sonne as
 faithfull in his house as Moses a seruant in the Tabernacle / who made
 all things according to the paterne: So that it is to be wondred Mr.
 Giffard should think anie part of Christs gouernment should not be
 perpetuall / that was giuen by his Apostles the master builders and lay-
 ers of the foundation wherby all actions should be tried to the worlds
 end. May not Mr. Giffard as wel cal into quest ion the perpetuall of
 the Testamēt as the lawes and rules for the gouernment of his Church.
 Now if your whole false Hierarchie / Offices / Officers / Lawes / Wor-
 ship / be plainly other then Christs / as in our other writings are proued /
 and shame will inhibit you to deny / how can you be so drunke with the
 cup of the Whores fornication / to think you haue no constitutions / la-
 wes or traditions / which are a part of worship / and against such rules
 of Christs gouernment as the Apostles haue prescribed for the ording
 of his house / and the same ordeyned for all Churches til we become all
 a perfect body in him?

But if Mr. Giffard wil shew himself so voide of al conscience and truth
 to say al their traditionall worship and Antichristian Offices and ordi-
 nances be neither part of their worship nor constitutions disannulling
 the ordinances of Christ / yet wil he confesse I doubt not this kinde of
 worship and gouernment to be imposed as matters to binde the consci-
 ence / being all the seruice of God they haue / seeing hee woulde also haue al
 that obserue them not / to be censured and excommunicat for this mar-
 rhandize: yet were a soze matter a man should be cut of from Christ
 and his Church / giuen ouer to Satan / and the iudgment ratified in he-
 auen against soule and bodye / for a matter that byndes not the consci-
 ence / As though the soule and bodye (howsoeuer some things pertaine to
 the one / or to the other as proper worke thereof / were not both to
 be counted when the conscience shalbe opened to answer for all done in
 both / or by ether of both / even whatsoeuer wee haue done in soule
 and bodye: and Caluine would but diuide the soule and the bodye in
 Civile causes. But Maister Giffard would goe a note further: na-
 mely / that in the seruice of **GOD** in such causes as the transgres-
 sion deserue excommunication / to be no matter bynding the con-
 science.

But it may be Maister Giffard doth suppose / that except the consti-
 tutions ecclesiasticall be such, as righteousness be commanded to be sought
 in the doing them, and forgiveness of sinnes and merie by them, all is wel.
 Then / besides the other abuses granted / he must be demanded
 whether

whither those traditions of the Fathers / which our Saviour Christ and his Disciples refused to obserue / were imposed as meritorious wherunto wee answered / No: For in the superstitious washings of cuppes / of beddes / with al such tricketts / wee see to be no such matter Marke 7. and Christs words in saying / they layde the commandements of God aside to set vp their owne traditions / doth shew wherein the sinne was: namelie / to do and obserue such things of vaine glorie / superstition / or custome as God had not intimated them / and to leaue vndone the lawes and commandements of God / which sinne is pour transgression at this day : Reade therfore the 7. of Marke / and 15. of Mathew more diligently. Further those superstitious traditiōs Gal. 4. and Col. 2. the obseruing wherof were the denpall of Christ / were neither held meritorious / nor iustification sought by them / manie of them being Jewish ceremonies / sometimes as rudiments commanded of God / now abolished and no further burden to be layde in such outward things / no / We reade not that the law of God yt self was eyther commanded / or so obserued / as to seeke righteousnes by it. Now then to the matter: Mr. Giff. thinketh Christ and his Apostles did well in refusing to obey the traditions of the Fathers at the Pharisees commandement / and so must confesse it lawfull and a dutie of vs to refuse to obserue pour Jewish ceremonies and Romish superstitious traditions / which are so manie as euen pour whole Leiturgie and worſhip conteine nothing els / Gods lawes and ordinances not onely left vndone but al that pleade for them and seeke to walke in them / persecuted with deadly hatred.

And how Mr. Giffard will proue that there is no adding or diminishing to or from the word of God / by imposing and creating more lawes the God hath made in his worſhip and government of his Church / but such as bee made part of the worſhip / or bynde the conscience / or bee meritorious / or against such rules of his government as bee perpetuall though I take all pour orders lawes / worſhip in this compasse / yet howe you can poue this / I know not / for looke againe vpon the scriptu res Pro. 30. 5. 6. Deut. 4. 2. and 12. 32. and Gal. 3. 15. Hebr. 22. 18. 19. and you shal finde / that to add superordinate / innobate or diminish or take anie thing from the lawes of God already prescribed for his worſhip / were to abrogate his lawe / to laye further burdens then hee hath layde to make his lawe vniuersall / and set our selues in his seate / pea what soeuer wee put to which hee hath not commanded / or what soeuer wee inhibit that hee hath commanded / is here forbidden : For this saith the Lord. Ye shall put nothing vnto the word which I command you, neither shall you take ought therefrom that you may keepe the preceptes of the Lord your God which I commande you Deut. 4. 2. And that this was as well in the outward ordinances of the Temple as in the iudgments / is plaine in the first verse. Again in the 12. Chap. 32. What soeuer I command you, take heede you do yt ; Thou shalt put nothing thereto nor take anie thing therfrom ; and in the Proverbs. Euerie word of God is pure , put nothing vnto his wordes lest hee reprove the and thou bee found a lyer. Now

the scripture speaking so absolutely and generally against al addition ⁵⁹ or
 detraction to or from his ordinances/ Mr. Giffard overshooteth him-
 self of his bare word to contradict and limit so expresse commandemen-
 tes/ for these Scriptures (saith hee) are against adding of humane pre-
 ceptes and lawes to bee kept as partes of Gods worship/ to bynde the
 conscience to seeke righteousnes/ forguenes of sinne/ merit in them / or
 against such rules of government as God hath set to be perpetuall. This
 is true/ but this is not all/ for the lawe is generall against all inventions/
 traditions/ constitutions/ whatsoever God hath not commanded/ as the
 second Commandment doth also teach. Thou shalt not make to thy self
 etc. so that God hath left nothing to be layde vpon his Church by com-
 mandement/ Which he hath not commanded: And therefore that place
 of the Apostle to the Gal. 3. 15. must be better perused: If it be but a mans
 Testament when yt is confirmed no man doth abrogate yt or superordeine
 anie thing to yt: **THE** Testament then being much more per-
 fect / his whole minde for the ordering of his house manifested ther-
 in/ it is wicked presumption to alter the ordinances thereof/ or to holde
 them vnnecte or insufficient for anie age or estate.

Well Mr. Giffard coulde nowe bee content thus far to limit the po-
 wer of the Church: namely / to haue her subiect and obedient to his
 voice: but that he supposeth there may be lawes ecclesiastical made/ of
 things in themselves indifferent: that where the scripture hath com-
 manded such things to be vsed at our libertie for order / for comelines/
 edification and gloype of God/ as matters of place/time / and such cir-
 cumstance. But hee here mistaketh his text / for the **Lorde** comman-
 deth by the Apostle in that place/. Corint. 14. that those publique busi-
 nes and exercises of the assemblies/ shoulde be done in order / in com-
 plines/ to edifying/ and doth not leaue something to bee commanded/ which
 the maister builders hath not prescribed: For to binde those things
 by lawe which God hath not bound in his worship / were to add newe
 traditions to bring vs into bondage of the creatures / which the same
 Apostle denieth euer to bee brought into bondage vnto 1. Cor. 6. 12. in
 his owne person teaching vs so to walke: the **Lorde** see in his wisdom
 cause to leaue them in our libertie/ knowing there woulde bee no end of
 such peticular lawes / especially if he had left it to mans witt to make
 and vnmakelawes therein: For the orders you speake of then / mea-
 ning circumstances of time/place/kneeling/sitting/standing etc. there
 can be no further lawes of them/ then the Apostle hath set/ and (as the
 Minister of Christ prescribed) that al be donne to edifying in complines/
 order/ etc. Of theis to set peticular lawes / were to break these generall
 lawes of God / whereby he teacheth vs the true vse of them / and lea-
 ueth them in the Churches libertie as need requireth to vse them or not
 vse them: Neither can all assemblies bee bound in these things to the
 same in peticular/ that being needfull and decent in one / that is not in
 an other. And in that you woulde haue them no further commanded/
 then they bee needfull / conuenient / decent etc. you condescend that

there can bee no settled lawe in perticular lapde vpo the Church in the: For to vse them so far as they bee conuenient/necessarie/and to edifying is the lawe and commandement of God: and to vse them further at anie mans commandement / were both a breach of Gods lawe / and making the creatures stumbling blockes/I dolles/bondages/and euerie way sinnefull. And when the Church commandeth them so far to be vsed as they are commanded of God/the Church doth but ratifye and see GODS lawe executed: so that you haue lost your selfe / whiles you sholde haue proued your bold assertion: That the Church hath power to ordeyne lawes / for to create or make lawes / which you see the folly of/ being nowe diuinen to another shift: that in the perticular thinges whereof GOD hath giuen generall lawes / wee may make settled lawes/and yet but for the tyme they be conuenient: Whereas in deed GODS lawe is the same and nothing ells. But because they bee necessarie in one place/that bee not in another/at one tyme / that bee not at another / of somme persons/that bee not to other/ther can bee no lawe sett in the perticular one daye for all assemblies in such thinges. Neither shall anpe disagreement bee such amongst the seuerall Churches / as need anpe contention for them / whiles euerie assembly doe that which is to themselves most meet / most conuenient and necessary in such thinges / for the present tyme. The Pastor and Elders were of small discretion if they might not haue these thinges in their libertie: and even these doctrines and examles are in this point against your selfe / which you haue alledged from other C^H D^A C^H E^S. But my purpose is not to contend about mens writings/ nor to be drawen into controuersie with other Churches / when I am to deale with your present sinne/ for the auoiding wherof you thus rage. If your cause be good/plead it by the Scriptures/ and I wil be so farre from casting out darts against al C^H D^A C^H E^S / as I wil not deale with their estate / till I be further occasioned / the rather may I omit this labour / for that you haue alledged one place of scripture which you suppose wil beare by all your matter: As yt helpe you not/I see not how you wil defend your assertion.

In the 15. of the Acts where it is said the Apostles/Elders/and brethren at Ierusalem met about the question of Circumcision and other Ceremonies of Moses lawe / which some would haue burdened the Gentiles with/we see there (saith he) that the Apostles themselves did decree some thing for the tyme / which afterward were to be altered when the occasion was taken away/namelye/that the Gentiles should absteyne from blood/ and from strangled / for auoiding offence to the weak Iues. First let vs see what the decree was/and then it will appere how little yt serueth Maister Giffard his purpose: these be the wordes. Act. 15. 28. 29. It seemed good to the holy Ghost and to vs, to lay no more burden vpon you then that which is necessary of these thinges, to absteyne from Idolochytes, and from blood, and from strangled, and from fornication; from which keeping your selues, yee doe well. For one of these

For one of these/which is (fornication) we haue here no question/it being by the moral lawe alwayes forbidden: For the other Maister Giffard would thus reason. The Apostles themselves did decree them for the tyme/therefore the Church hath power to make and ordeine lawes in things of themselves indifferent/about the worship of God and publick exercises. For our answer/wee would haue Maister Giffard first leaue/that he/ in saying the Apostles themselves did this by the direction of the holy Ghost/hath ouerthrowen himselfe/ for these were the Maister builders/apointed of God to be law makers for the whole Leiturgie and worship of Christ to all posterities/ euen all the lawes and ordinances of the newe Testament/ confirmed by miracles from heauen/delivered by their ministry vnto vs: It will not follow then/if the **APOSTLES** had made and ordeined some lawe here/that therefore euerie Synoode or anie Synode may impose lawes and commandements by themselves ordeined/ till they shew they haue that power giuen them the Apostles had/ and an other Leiturgie to be made/ which they shall neuer be able to doe/ without a newe **CHURCH**: Wee haue a sure foundation already laid/ wherevpon all Synods and Counsells must build/ and suffer their actions to be tryed therby/they haue not power to inioyne one title/which is not by the word of GOD inioyned vs. Further/what did the Apostles here that they had not warrant for: neither would they lay any pike or burthen. And as for these things/they doe as much binde vs now as if they be like cause/namely/not in Idolothys/blood/or that which is strangled to offend our weak brethren/if the Iues should be now againe called/ neither to offend any in meate or drinke for whome Christ hath dyed: Neither was ther here any absolute law made of these things/nor necessitie for the present tyme/ further then it should bee necessary for the respect set downe/ for otherwise it had bene to build againe the things destroyed/ onely they thus counselled and admonished the Gentiles to vse their libertie in these things/ as they might geue noe offence to the weak brethren of the Iues/ the more to drawe them on in the wapes of **CHURCH**: for they doe not inioyne it as a lawe/but tell them they shall doe well if they obserue these things/ by no necessitie enforced. But wee doe not now observe these things/ the occasions being remoued. True/therefore I trust you will grant/ that no man shall bee further bounde to any constitution in such things indifferent/ then there shall bee cause/ norther need wee publickly order to retract: so that you leaue the matter to me/that wee can bee no further bounde in such things/ then by those rules of edifying/order/continues/occasion shall require/so that wee neither need nor can haue settled lawes herein: howe much more bondage and burden is imposed vnder this Antichristian pike/ the things being of themselves most lothsome and detestable Popery/abrogating and making void all the true ordinances lawes and worship of **CHURCH**/

and so inforced as whot persecution proceedeth against ayme that of conscience absteine from them let it bee considered. Neither hath there euer bene detracting this thirtie peares of ayme pour abhominations/ neither is held lawefull for them that seeth them unlawfull/ to forbear them/ without double hate/ to bee followed to the death. Blessed bee our **GOD**/ that hath deliuered our soules out of such Egyptian seruitude / our lines are not beare vnto vs / neither shall pour reproch moue vs.

Nowe concerning the last places of the Treatise/where hee is bitterly mite in this/ that all whiche stand vnder another Hierarchie or spirituall Regiment then **CHRIST** / bee by outward profession no true Christians/ or vnder the promise of salvation/ also for the freedom wee pprofesse in holpe obedience to all statutes and ordinances off **GOD** / as hee hath left vntouched the matter/ for which hee alledged the 7. to the Romanes/ namelpe / the outward professed bondage to a false Spirituall government / so I having before largely expressed my minde in that point of doctrine/ and in such as then were about these thinges opposed/ referre ayme that desire the truth herein/ to ponder the reasons and pproofes there set downe / not minding to repeat againe / or to bee set aworke in vnfolding his troublefome and confuse caualles in abusing this place/ or to make further replye / till I see moze capeable conceipt in him of such principles of regeneration and sanctification/ of freedom and bondage/ yet for others direction / one cauil or two shalbe breifly set in viewe.

First where hee supposing I had bene in error (and he himself fast fettered in heresie and seeth it not) chargeth mee to runne as farre on the other side/ as a wheele turned with contrarie motions of the stream / for saying I helde the deare children of **GOD** might fall into any sinne / except the sinne against the holpe **GHOST** / yet bee restored by repentance / **GODS** grace so far abounding / alwayes considered (as then I noted) that obstinacie in any sinne/ make them to vs the servants of sinne whiles they so remayned/ not speaking this to giue leaue or encouragement to presume in the least or first step of sinne / lest **GOD** leaue them to themselves / but to giue them hope if they returne that haue so fallen : hee excepteth generally against all presumptuous sinne/ saying/ of frailty Gods childre may fall/ but of presumption hee maketh great doubt/ for ayme so summing to bee remed by repentance / for it is spokē of the Maranatha to bee pronounced in this life to none / but that bee in that sinne against the holpe **GHOST**: and here to fill his paper (as his common shift is / when hee can neither affirme nor denie) hee putteth me to newe questions : You must (saith hee) declare howe filchpe incest is / not sinne against the holpe **GHOST** / nor if a man kill his Father or Mother or children/ nor witchcraft / nor familiarity with Spirits / is not pour meaning that the regenerate man may of presumption and obstinacie commit these

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these? If Maister Giffard shoulde thus vnderstande the worde may hee is in the same fault to say the regenerate map sinne off frailty: And I answere furder / hee coulde vnderstand the worde may otherwise / if (as in all his writinges) hee carped not this munde to take all in euil part / to quarrell / hee coulde haue vnderstood it thus: that God suffereth of his elect to fall into such sinne / yet hee is able to reduce them by repentance / and hath made promise to receiue them if they retourne / and not haue cauled in this maner in such thinges / the hozrout in the verpe naming of which sinnes shaketh the flesh and bones of the godlye to heare or behold: so that his drift is but to cast in a litle woymewood / to deface the truth deliuered: Therefore I will onlpe prooue the generall doctrine before affirmed / and for these perticulars / let him that taketh pleasure in raking in them / being sinnes not once to bee named amongst GODS children / answere himself. And much better might hee haue put his question thus. Whether wilfullpe committing of sacriledge / and presumptuous continuing to enchant in a false ministry / with Iannes and Iambres resistinge the truth / persecutinge the light against their knowledge / bee not within the compasse of that sinne against the holpe Ghost.

That GODS elect after regeneration doe fall into presumptuous sinne / and for a time persist in obstinate sinne / and map bee restored by repentance / I thus prooue: Manie of GODS children map bee excommunicat / and vpon the repentance bee receiued againe / as the incestuous person 1. Cor. 5. therefore do for a time remaine in obstinate sinne. Againe euerie sinne is to bee prayed for / but that one sinne against the holpe Ghost 1. John. 5. 16. Therefore presumptuous sinne is committed of GODS elect after regeneration. That all presumptuous sinne is not sinne against the holy Ghost / wee shall see by the discription of that sinne Heb. 6. and 10. where there is disprting of the Spirit / accompting the blood of IESVS an vnholp thinge / persecuting the light they haue sometimes tasted of / and such like notes / which are degrees further then presumption: for there is presumption of ignorance / of rasines / of hope of merce / and many times do the Prophets charge the people with rebellion against GOD: so that all presumption cannot haue the curse maranatha pronounced vpon it / or the persons not to bee prayed for. But sure I grant / that presumption is neere to that sinne / and there cannot bee that high sinne without presumption. But now if all sinne but sinne of frailtie were unpardonable / pour Clergie were in a wooll case / that thus mapnely resist the truth / and persecute GODS serbants.

Neither is this doctrine anye way contrarie to that I delphered /
 D iij name

namelye / that the regenerat man cannot bee said to stande in bondage to sinne after regeneration / and the servant of **G O D** at the same time by outward profession / for none are in bondage to sinne after their calling to the faith / (to our iudgment) but suche as continue obstinate in their open knowne sinne after due admonition : that such stande not by outward profession the servants off **C H R I S T** but of sinne / and are to bee excommunicat / hee willingly granteth : and herevpon merueileth how I shoulde gather / that obstinat grosse sinners shoulde not bee excommunicat : which hee might plainly perceiue if hee had eyes / for if al the regenerat bee in bondage to sinne / and so the servants of sinne and of **Sathan** / howe should they cast out an other for bondage out of their fellowship by the power of **C H R I S T** ? If Maister Giffard say / because the obstinate is in greater bondage then the other / this proueth not that the bond can cast out the bond by the power of **Christ**.

Againe / if all bee in bondage / then none can bee holden without for being in bondage to sinne : so that none should bee excommunicat / none without / the worlde and the **C H R I S T** / light and darknes / **C H R I S T** and **BEELZABUL** should bee mingled together.

To all which hee hath made no answer / but demandeth certeine questions / and maketh such a formall conclusion / as if all were in bondage vnto sinne. His questions I grant all affirmatiuely / yet denye his consequence. Let him plainly proue therfore by euidence of **SCRIPTURE** / that all that do sinne are bondslaves of sinne / and when hee hath so done / I shall therevpon conclude him a flat Anabaptist in the cheif ground of their profession. Verpe gladde therefore woulde hee leave out the worde (bondage) / and falsly accuse and slandereth mee / in saying I holde that men can not outwardly appeare sinners / and stand the servants of **C H R I S T** both at a time / which is an open vntruth : It is hee / that cannot put difference betwene sinning / and bondage vnto sinne / so that in one worde all his questions are answered : If any bee in bondage to sinne / hee standeth a seruant thereof.

Now for the 7. to the **Romanes** / the **APOSTLE** setting forth the strife betwene the flesh and the Spirit / speaketh sometimes in the person of the one (if I may so speake) and sometimes of the other / sometimes of the newe man or regenerat part / or of himself so far as hee is regenerat : sometimes of the olde man / which is not wholly slayne / but ful of rebellion striueth for maisterie. Nowe I must demand of him / whether of these two haue the preheminentie / dominion and rule in the regenerat / the graces of the Spirit / or the rebellions of the flesh ? The same **APOSTLE** saith the **SPIRIT** / and that part off the man renewed therewith /

whiche

which wee call the inner man : In the 8. Cap. he maketh it plaine/
The lawe of the spirit of life in CHRIST hath freed mee from the lawe of
sinne and of death. What is the lawe of the Spirit but the powre/rule/
and dominion of the Spirit of GOD in vs ? And what is the lawe
of sinne / but the powre of sinne / and bondage / wherewith wee
were somtimes led headlong by Sathan at his pleasure / but are now
freed / that it no more doth reigne or beare rule in vs unto condemnation.
Againe/whosoeuer are ledd by the Spirit of GOD / are the
sonnes of God/and in the 7. Cap. 4. and 6. Cap. 16. Knowe you not that
to whome you exhibit your selves servants vnto obedience , his servants
you are to whome you giue your selves obedient ? David feeling the great
assaultes of sinne in his flesh/and his inhabilitie to keepe the Lawe
of GOD / earnestly prayeth vnto the Lorde Direct my steppes in
thy worde (saith hee) and let none iniquitie haue dominion, over mee. After
the stronge man is cast out / CHRIST beareth the rule over
vs and in vs, by his Spirit. So the scripture euerye where pronounceth
vs Sauntts by calling /Kinges/and Priestes/a people set free / not
that wee sinne not in thought word and dee de howe soe / and daylie / but
that sinne hath not dominion over vs : If then wee were in bondage
to sinne / wee are the seruantes of sinne and of death / which GOD
forbid.

Where Maister Giffard therfore reasoneth thus : the regeneration
is imperfect, therefore the freedome is imperfect / therefore there
is some bondage/pt is blasphemie : For first our freedome is perfect
in CHRIST / ells his death is not sufficient. Then though our
sanctification bee not perfect / yet is there no bondage / but a rebellion
of sinne : which if pt shoulde reigne / wee were not the seruantes of
CHRIST : And while it seemeth for a time to reigne / and wee
obstinatly to cleaue vnto pt / wee are iudged (soe far as men can iudge)
the seruantes of pt / and so giuen ouer from/ CHRIST vnto Satan/
till the grace of the Spirit againe to our iudgement appeare to beare
rule.

As for David in the whole yeare after hee had committed adulterie
and murder/hee neuer pleaded for his sinne when hee was reprov'd
nor did no longer cleaue vnto pt. Soe likewise though wee fall and
sinne/and bee ledd awaye with sinne / yet are wee not in bondage there-
vnto / until wee obstinatly and wilfully giue our selues vnto pt from
CHRIST / which you finde not in the 7. to the Roman. but re-
sisting of sinne / a hatred of sinne / a will to doe good / a repen-
tance and con tynuall recouerye of himself/and flying vnto Christ. Soe
that your doctrine is false/to sape / the Apostle stode in some spirituall
bondage/and my Argument still firme/that these Ministers and people
which stande in a p'fessed bondage to a false gouernment/their prayers
are

are an abhominacion vnto the Lorde/till they repent and submit themselves vnto **CHIST** and his lawes and ordinances. Whiche the Lorde giue them grace to doe / euen speedely to depart out of the house of bondage / and from all subiection of his Antichristian Hierarchie.

Christs vnnvorthie vvitnes for the truth
of his Gospell IOWE GREENWOOD.

F I N I S.

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